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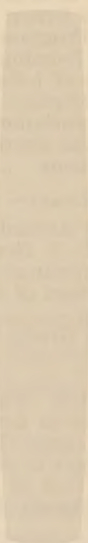
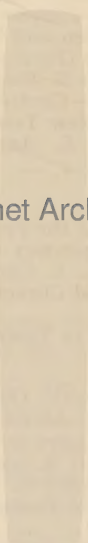
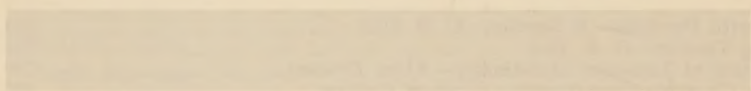
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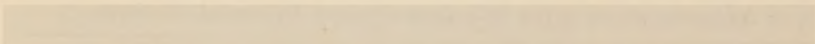
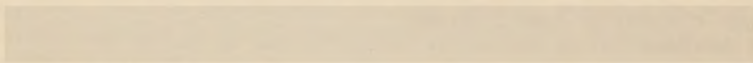
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THE JAPAN CHRISTIAN QUARTERLY

Vol. IX

OCTOBER 1934

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EDITORIAL NOTES

A CHANGE OF EDITORS

After two years under the inspiring direction of Isabelle MacCausland, L.H.D., the "Quarterly" has a new editor. Having been a member of the staff in years past we are not unaware of the problems surrounding the publication of a magazine such as this in times such as these. We assume our tasks, therefore, in the belief that if the work of the "Quarterly" is to continue, it must become increasingly a cooperative enterprise.

More than ever, we solicit the cooperation of our readers, both in Japan and abroad. Advice, articles, open letters, poems, book-reviews, and especially, translations or reviews of significant articles and books published in the Japanese language—all will be appreciated, and are necessary if the "Quarterly" is adequately to reflect the mind of its readers. A new department—"The Japanese Scene"—devoted to a running comment on the current of events during the quarter under review, makes its first appearance with this issue. Contributions for its columns are especially desired.

We anticipate making no radical changes in the policy or appearance of the "Quarterly." However, having for the past few years almost exhausted the possibilities of publishing "special numbers," we shall for a time devote ourselves to securing variety rather than homogeneity in the make-up of each issue. This autumn number, for example, while it naturally reflects the ideas of the summer Conference of the Federation of Missions, is not our usual "report number." Other articles of a timely nature will be found in its pages, while certain addresses given at the Conference are being held for publication in later numbers.

OUR CHRISTIAN RESPONSIBILITY TOWARD YOUTH

In the pages of this and subsequent issues of the "Quarterly" will be found many references to the responsibility of the church toward youth. It did not, however, require a conference of the Federation of Christian Missions to make us realize the extent of this responsibility, or its special pertinence for Japan at this time. Every missionary who came into the church during the days of his adolescence craves for the young men and women of today the thrill of joy that comes through the realization that Christ alone satisfies and fulfils the long long, thoughts, that he alone is worthy to command the wayward will of youth.

The problem is not a new one. Neither are the proposed solutions. Listening to the papers and the discussions at the Federation this summer, one was often challenged by the new and sometimes startling terminology, but one sensed amid the unfamiliar ideology the same spirit that thrilled the church at home in the great days of the "Young People's Movement." The term "young people" has, it is true, given way to the more glamorous word "youth"; "methods" and "aims" have become "techniques" and "objectives." The vocabulary has changed, the reasons are a little more clearly defined, adolescent psychology is perhaps better understood, but the main purpose is still the same: to make religion real to the unfolding life of youth.

Twenty-five years ago through a well organized youth program in a suburban church in Southern California, the Editor started upon the adventure of his Christian life. And it was a good program, too. We are prone to forget that the Epworth Leagues and Christian Endeavor societies of our younger days did something besides hold prayer meetings. They taught us the meaning of social service, provided for us projects in citizenship and good works in a day before the blessed word "project" had been invented, sent us out on deputations, set us to debating "Syndicalism versus Socialism" and "Resolved that the Japanese is a better American citizen than the Mexican," gave us our first missionary enthusiasm, and in not a few cases, provided us with life partners to take with us to the mission field.

Why then, has the development of a functional youth program in Japan been retarded? Why, with such a background behind us

and with infinite technical resources at our command, do we seek refuge in the Bible class as our one method of working with adolescents? Why do Sunday School students still often "graduate" when they finish primary school? Why have organizations such as the Christian Endeavor Union found so little response? Why are so many programs for young people merely stereotyped copies of the programs for adults? Why is the "lecture meeting" and the *kenkyu-kai* the final and only word in the activities of academy and college Christian Associations? Why, in other words, do we expect that children upon entering secondary school should suddenly and miraculously become adults in their religious and group expression?

In answering these, and the hundred other similar questions which any missionary might raise, we might ask another question, namely, "Why is it so difficult to interest the more adventurous and talented of our young people in the church and its program? In the Editor's opinion, the two sets of questions are inter-related.

Some will answer by referring to "racial traits" and "national habits." Even Kagawa in his latest book "Christ and Japan" implies that the Japanese flair for philosophy militates against the use of certain modern educational techniques, in the words, "They make everything pass through the fire of the war of theories. In the realm of both the natural and social sciences, theory takes precedence and practical application follows.....Instead of debate we prefer to listen to lectures of interminable length." This is true, all too sadly true in the case of adults, but it does not justify that middle school which reported that the one project carried on by its Y.M.C.A. was a "Study of the Crisis Theology." Whatever may be the case with adults, there are schools, churches, Sunday Schools and smaller groups throughout the country that prove that the psychology of youth, at least, in Japan is not much different than that of other countries. What is more, it is the earnest belief of many that, through a psychologically sound approach to the needs of youth in school and class and church and camp and religious "gang," untold possibilities in the development and enfoldment of personality and the release of talents will be realized, a development which may even modify and change the most stubborn "racial

traits" that hinder the realization of "measure of the stature of the fulness of Christ" among Japanese youth.

There is nothing inherent in Japanese psychology that prevents a response to the well-demonstrated techniques of dealing with youth. The emergence of a Christian youth movement in Japan, such as the one of which we were a part in our own younger days, awaits only the spirit of faith and prayer and adventurous experimentation on our part.

MISSIONS IN CHosen

The editor is in receipt of a fascinating volume entitled "History of the Korea Mission, Presbyterian Church, U.S.A.,"* which was published in commemoration of the Fiftieth Anniversary of the opening of missionary work in that land. On another page of this number of the Quarterly appears an article by the official delegate from Japan to the celebration of the Jubilee of the Presbyterian Mission in Chosen, which in itself covers much of the ground of the History.

To one who has inspected the work of the Missions in Chosen it is almost unbelievable that the first missionary arrived in that country as late as 1884. The expansion and growth of Christianity in the former "Hermit Kingdom" during the short space of fifty years is indeed one of the most thrilling romances of modern missionary endeavor, evidence that the day of miracles is not yet past. A visit to the city of Heijo (Pyeng-yang) on a Sunday is one of the greatest inspirations that can come to any Christian worker.

The signing of the first treaty between the United States and Korea in May, 1882, and the reception by President Arthur of the Korean embassy in the following year aroused interest in the Christian occupation of the country, which was immediately followed up by the appointment of the first missionaries. The first workers to reach the field were Horace N. Allen, M.D. (nephew of General Ethan Allen) and Mrs. Allen, who arrived in Chemulpo on May 24, 1884. Dr. H. G. Underwood, whose name has long been symbolic of the spirit and type of missions in Chosen, and the first Methodist

* HISTORY OF THE KOREA MISSION OF THE PRESBYTERIAN CHURCH IN THE U.S.A. *Harry A. Rhodes*. ¥4.50. Pp. 670. Presbyterian Mission, Keijo, 1934.

missionaries, Dr. and Mrs. Appenzeller, did not arrive until Easter Sunday, 1885. Christian workers in Japan will be specially interested in the following statement which occurs on page thirteen of the "History"—"In the winter of 1882-83, Rev. A. Oltmans, D.D., of the Reformed Church Mission in Japan, read a paper on Korea before the students of the New Brunswick Theological Seminary, of which H. G. Underwood was then a student."

The first missionaries arrived in Korea in the midst of a revolution, and from the political standpoint much of the past fifty years has been characterized by unrest and disturbances. They passed through the Sino-Japanese war of 1894, the excitement attendant on the murder of the queen in 1895 and the enthronement of the king as emperor in 1897, the Russo-Japanese War in 1904, the Protectorate in 1905, the Annexation in 1910, and the Independence movement in 1918-19. From being teachers, physicians, advisers, and friends of the royal family, missionaries have had to readjust their relations to the government when the status of Korea was changed from that of an independent monarchy to that of a province of the Empire of Japan. The adjustment has not always been easily made, but the history of the past fifteen years records its progressive realization. On the whole, the spirit of the missionaries and the government, however, is now that of mutually helpful cooperation, and this means much for the solution of future problems.

The success of missionary work in Chosen is the success of a theory, a theory at variance in certain details from that which has governed the development of Christian work in Japan. It has succeeded in building a Bible-centered church composed of devout men and women of simple, sometimes child-like, faith. It has succeeded in winning many converts among the lower-middle and farming classes, and the extent and activity of its Youth Movement might well prove an example to workers in Japan. Diverse as are conditions in the two countries, it is inevitable that in the future the Christian movement of Chosen will be drawn into an ever-closer relation to that of Japan. Each may learn much from the other. With our congratulations goes the hope of an ever more intimate future cooperation.

AMBASSADORS WITH PORTFOLIO

Conference Sermon, Federation of Christian Missions—1934

C. B. OLDS

We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. II Cor. 5:20.

As we have come up to this annual meeting of the Federation of Christian Missions each year during the last few years, it has been each time almost with a sense of impending crisis—as though we were approaching some impasse in the road, perhaps even coming near to the end of an era. During the last five years we have lost one-third of our missionary personnel. Who of us who sits here this morning is sure that during the coming twelvemonth his missionary career in Japan may not be ended?

Every year is a critical year, in a sense, every period a transition period, and yet we must all admit that there are features in the present situation that do and should fill us with more than the usual foreboding. The fact that discussion has been going on all over the world during the last two or three years, both at home, and abroad, regarding the problem of missions, their continuance, their objective, and their method, shows us that we may be indeed approaching the end of an era, and that if missions are to go on at all there must be brought about in some way a new invalidation of the missionary enterprise. Can that be done? If so how? That is the question to which I wish to address myself this morning.

Now for myself I am confident, as you are too, that the day of missions is by no means over, though at the same time I am also of the opinion that we should look forward to nothing else for the future than to operation with a premanently reduced missionary personnel. That will mean, or should mean, in the face of the present circumstances, the survival of the fittest. And the question

then becomes: who are the fittest to survive? What kind of men and women are most needed as missionaries today?

After long pondering of that question the best conclusion to which I have been able to come is this: what is needed now more than anything else, not only in Japan but in every other country of the world, is men and women of ambassadorial caliber to represent Christ—men fitted to be ambassadors and definitely commissioned as such by God himself.

In the first place, what is an ambassador? Is it not someone, either a man or a woman, who, because of certain peculiar qualifications that he possesses of dignity, forcefulness of character and graciousness, is selected before all other candidates as the one who should be called upon to represent his country or his sovereign to the country or people to whom he is sent? Not to champion his country's rights as against those of some other country, but that he may embody within his own personality his country's or his sovereign's spirit in such a way that men may, by looking at him, hearing him speak and seeing what he does, say to each other: so this is America, or this is Great Britain or this is Germany. If that is it then isn't there about the position a dignity, a sense of mission and of responsibility that is almost overwhelming?

Now Paul felt that way. He believed that, unworthy though he was, God had called him and appointed him definitely to ambassadorship—to represent Him to whatever people of the Gentile world he felt himself sent. He didn't take those words lightly on his lips when he said: we are ambassadors of God in behalf of Christ. He believed it and he acted the part, never once yielding to any doubt regarding the matter. It was with a sense of having had conferred upon him plenipotentiary power by the supreme sovereign of the universe, that he tramped up and down the byways and highways of Asia Minor and Eastern Europe, proclaiming that God was in Christ reconciling the world unto himself, and had given unto him the ministry of reconciliation, as though God were entreating men by him.

To deliver that message was his first task, first always. But not by word only was he to deliver the message but by all the force of his personality, by all that he was, all that he did, all that he thought, every day and all the day through. In other words, he

must incarnate God as Christ had done, be to others what Christ had been to him, a living, radiant, God-filled man, living as God would live if he were human, ready to die, as he would die, to advance his cause, if the cause required it; and always living in such a way that it would seem to men to be God himself pleading, entreating, beseeching men to come back to him and be reconciled.

It cost Paul something to be an ambassador of Christ. He knew that it would before he undertook the commission. He tells us in the sixth chapter of this epistle what it cost him: afflictions, distresses, stripes, imprisonments, hungry days and sleepless nights, toils, vigils, anxieties, cares—but in it all the very patience of Christ, his blamelessness of character, his pure-mindedness, his soundness of wisdom, his longsuffering, his kindness, his holiness of spirit, his genuineness of love. The result was that the truth he uttered seemed to carry with it a sort of self-evidencing quality, and the power that he displayed seemed to demonstrate itself to men as the very power of God. Furthermore, he seems to have carried about him an air of unconcern and abandon as though it was a matter of utter indifference to him as to what might happen to him or what men might think of him. Whether he was known or unknown, praised or blamed, well or ill, happy or unhappy, rich or poor, having everything or having nothing—it was all one to him, if only thus his ministry might not be blamed, and the purpose of his ambassadorship be accomplished.

Such was Paul, the first and undoubtedly the greatest foreign missionary of the Christian church, and such was his conception of his mission, his message, and the manner and method by which the purpose of his ministry was to be achieved.

Now suppose we apply all this to ourselves—to the actual situation in which we find ourselves today. It is a century and a quarter now since the modern Protestant missionary movement began. It is three-quarters of a century since it began in Japan, with the coming, in 1859, of the first four missionaries. Furthermore, this year we are completing a great five-years evangelistic movement known as the Kingdom of God Campaign. Other special denominational campaigns also, like that of the Kumiai Body, are being concluded this year. Now what next?

At the Foreign Missions Conference of North America held in

January of this year at Garden City, Long Island, a notable address was given by Dr. Charles R. Watson on the subject, "Do New World Conditions Challenge Changes in Missionary Method and Policy?" He showed that there are five factors in the present world situation that do challenge the Christians of this age, as they were never challenged before.

The first of these factors is the financial stringency that is being felt around the world and that has forced a reduction of missionary activity everywhere. A second is the rise and development to an unprecedented degree of national race-consciousness that is compelling new attitudes and new methods in all missionary approach. A third factor is the attitude of the rising generation, both at home and abroad, that is requiring readjustment of emphasis as to what we are to preach. Three things, he says, for instance, the American youth at their best are interested in today. They are "economic and social justice, race and international relationships, and the abolition of war." A fourth factor is the development of new intimacies of contact between Christian and non-Christian lands; while the fifth and last factor he mentions is the world-wide questioning of the social order.

Now manifestly, this is no time to consider these matters in any detailed way. But, briefly, how do they apply to us in Japan? I need not dwell on the financial situation. That is one of those subjects that are always with us as the poor are. But when we think of the nationalistic spirit that has been steadily gaining force here in Japan during the last few years, and yet accompanied at the same time with a growing knowledge of world-conditions and a growing consciousness of world-responsibility, we cannot but be impressed by the fact that our function as missionaries, has either got to be fundamentally changed or we are in danger of being speedily and permanently put out of business.

For instance, time was when there were among us what might be called missionary statesmen, men like Verbeck, Hepburn, Brown, Williams, Griffis, Greene, Davis, Imbrie, DeForest and others, who might almost be said to have enjoyed a semi-diplomatic status, that made it possible for them to serve, if not as ambassadors of their country, at least as powerful exponents of the civilization and culture that they represented. Quite as much as for the Christian

teachings which they introduced, if not more, they were recognized as occupying a unique position of importance as purveyors both of the tangible, material wealth and the intangible, spiritual culture of the Western world from which they had come.

But no longer is there need or place for such functioning in the missionary body in Japan. Far more than any of us may be able to suggest, the Japanese know what is going on in our several countries today, and what the real values and achievements that the West has to boast of are, they know quite as well as we do ourselves. They have access to practically all the currents of thought and life that we have.

Time was when we missionaries set the pace in everything. We don't any more. Don't the Japanese, many of them at least, dress better than we do? Don't they live in better houses, eat better food, read more books, keep up with the latest fashion, in thinking as well as in dressing, almost better than we do ourselves? No, Japanese nationals know all about these things, and the more they know, perhaps, the more they discount what they know, thanks to the rising tide of nationalism, so that now, if you say to a Japanese that this is the way we think in England, or this is the way we do it in America, the probabilities are that his first reaction will be—"Well, if that is the way you folks do it, then that is just the way we will not do it here. No, in that sense we are not called to be ambassadors. Japan may be far behind us in matters of sanitation or hygiene or diet or a thousand other things, and yet if we think that our main missionary function is to represent to benighted orientals the superior culture of our glorious West, the sooner we pack our trunks and buy our tickets for home the better for all concerned.

But, some one will protest, we know all these things. Why harp on them? Haven't we had it dinged into our consciousness from the year one that we represent not America or England but Christ, that we are here in this land not as Americans but as citizens of the Kingdom of God, for the sake of whose interests we have been told we must renounce all lesser loyalties? Yes, but have we done so? Let us be very sure on that point. Is there any one of us who has so far divested himself of his national or race pride that he can talk intimately with a Japanese for ten

minutes without betraying the fact that he is an American or a Britisher, or that he is proud of the fact that he is a Nordic and is sorry for one who is not? Are not our homes little sections of America or England transplanted bodily to this land, advertising in tones so loud that no one can mistake them, our preferences, our prejudices, even our superiority complexes it may be, and that we make no special effort to conceal in all our conversations?

"If I should die (sang Rupert Brooke) think only this of me:
That there is some corner of a foreign field
That is forever England."

Isn't that our attitude? English, or American, to the last? And if worst comes to worst, we say, aren't there the good old gun-boats of Uncle Sam lying just outside the national boundaries, to protect us? "Yes, but," the protest goes on, "we are only guests here, guests from a foreign land, and as foreigners isn't it expected that we shall maintain our identity as foreigners and live as such?" Yes, perhaps so, but even so, guests, even those who are not self-invited guests, as we are, have been known to outstay their welcome, especially if they prate over-much of the flesh-pots of Egypt to the disparagement of the rice-pots and *daikon* of Canaan.

Gandhi tells in a recent issue of his magazine, "Harijan," of his joy in coming suddenly one day upon a Christian ashram out in the country 140 miles from Madras. It was conducted by two medical men, one an Indian and one a Scotchman. "With an inspiration to realize a deeper personal experience of the life of Christ and the fellowship of love, and the power for service springing out of it," he quotes them up to this point, they had started this institution nine years before, believing that whatever was beautiful and true in the past heritage of India should find its fulfilment and enrichment in the Kingdom of God. They were trying to realize the wider fellowship through selfless service of the lowliest around them by giving them medical aid and elementary education. They did not decry other religions, for they professed to have a regard for them. But they were trying to fashion their lives so as to be in consonance with their surroundings, wearing home-spun cloth and sharing the national aspirations of the people. They had built a church also, after the model of a South Indian

Hindu Temple. Do we wonder at the Mahatma's delight on the discovery of such a project, or that he cried out in his joy: "It seems to me that I have come today to one of my own homes?"

No, I do not believe it is up to us, summarily and unitedly, to cut ourselves off from connection with our home countries and renounce our citizenship. That is not demanded. But what is demanded, if we wish to qualify as ambassadors is the laying of such emphasis on the vastly more important matter of citizenship in the Kingdom of God, that we shall forget, and, what is more important, the Japanese will forget, that we are Americans or Britishers.

To cut across all racial and national lines, quite as much as the Mohammedans do, and to have just as boundless love toward the whole world as the Buddhist does when he quotes *Shaka* as saying, we must "continue to pervade the whole wide world, above, below, around and everywhere, with a heart of love, far-reaching, grown great, and beyond measure"; or as Paul did when he declared himself prepared to be all things to all men, Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondman, freeman, and to glory in nothing, not even his Jewish ancestry or his Roman citizenship, except Christ and him crucified, and to rejoice in nothing but this, that his name was written in heaven with those of his brothers of every land and people, and that he had been called to be an ambassador in behalf of Christ that men through him might be reconciled to God. Such is the ideal that should inspire us all.

And if we, with Paul, are called to a like ambassadorship for the same Kingdom and the same King, we must have Paul's mind, Paul's spirit, and not his only but that of the King himself who emptied himself and became a servant to all men, that, giving his life in ransom for them, he might bring them into the Kingdom of his love.

Devotion, service, sacrifice, love, is what it will require. And that means two major objectives. It means first, the steadfast set of our wills to fight against all that stands in the way of the realization of the Kingdom's ideals for any man and every man, and it means, secondly, the embodiment of those ideals in our own personalities in all our relations with men.

We profess to be citizens of the Kingdom and to seek the Kingdom first. Good, but if we do we must be fighters in its behalf, fighters against everything that would militate against its success—against sin, sin in the concrete, that is, not sin in the abstract merely, sin that men in the commercial world and the political world are guilty of when they insist on their right to exploit men and use them as tools for the purposes of their greed.

An objector to Christianity, who is himself an ardent adherent of a religion whose main principle is the practical demonstration of love in concrete relationships, said recently, "Christianity is long in ideals but it is short in practice. But as for me, I prefer a religion that not only professes but practices, love. Therefore I have chosen as my religion, not Christianity, but the Religion of Man (*Hito no Michi no Shukyo*)."

His may have been a mere snap judgment so far as Christianity is concerned, but I wonder if one reason why the church fails to speak today with convincing power to the red-blooded young men of our age is that though she has begun to realize, as they have, that religion is more than doctrine, or faith, or adjustment of the individual self to the unseen spiritual world, she is not yet ready to burn her bridges behind her and say as these youth have said that religion for us must be concerned primarily henceforth with the business of actually transforming human lives and reshaping human society, or religion for us shall be no more.

I might speak of many straws in the wind, all of which should cause us to thank God and take courage, such for instance, as the complete change of front of the Presbyterian church in regard to all matters that pertain to the welfare of men in their social relations. When have we had a more ringing challenge than that that has come echoing out to us from its recent great conclave?

But what I believe is most needed by us all now is to see clearly that the organizing principle of the Kingdom of God is love and that there is no other power in the universe that we can rely on but the power of the love of God mediated through men like ourselves.

It will cost something for men to be real ambassadors of the Kingdom as Christ conceived it. It will cost misunderstandings, the contumely of men, recriminations, isolation, social ostracism, even

martyrdom perhaps, as it did our Lord himself. Do you know what Kagawa said to a group of us last fall? "What Japan needs more than anything else at this particular juncture, I believe, is more martyrs. We must have them if the Kingdom is to get on. For myself, therefore, I am reducing my budget as rapidly as possible, *for I am on my way to prison.*"

I learned something of what it may mean to be a true ambassador of Christ on a recent visit in the home of a Japanese farmer friend far away in one of the most remote mountain hamlets of the Empire. He had been to America. He went there as a lad twenty-five years ago, to raise money to redeem his father's farm from debt. He was there seventeen years. And when he came back he had the money in his pocket. But he had more than money, more than a devoted wife and two beautiful children. He had an ambition in his soul, an undying passion to bring Christ to his friends and make over his village into the Kingdom of God. Not by word, but by deed—by living Christ—that he saw must be his program. And so he dug in. Now the years have passed and he has made good. His home, rough and uncouth though it is, quite as much so as any of the rest, has become the very center of the village life. To him and to his efficient wife they all come now—with their problems, their hopes, their fears, their anxieties and their debts—which are their despair—and he mediates God to them, as a brother, as an ambassador of God among them, sharing his life—his home, his learning, his ideals, his sympathies and his money—and as a result—how could he avoid it and be the brother he professed to be—he too is slipping into debt, farther and farther, and he is wondering now how it is all going to end. But this he is sure of—he must be a brother to them all, whatever it may cost him, for only so can he mediate God to them.

I have learned it from others also, from such men as that rural Christian postman who, on his round of fourteen miles of territory every day where he must deliver his Majesty's mail, takes his messages of spiritual comfort and cheer as well. No one knows to how many sick and shut-in he ministers, nor what deep messages of love and understanding he passes on to those who need them. But in it all he represents his Lord well,—he wears the badge of his ambassadorship in his heart and he goes on his way singing.

I think it has become clear now what is meant and what is not meant by ambassadorship. It is not in the outward trappings but in the inner furnishings of the soul. It is being commissioned with a message straight from God and delivering it—not so much speaking the message as being it, and conveying it from the heart of God to the heart of men. Is any one of us such an ambassador? We all may be: ambassadors of love commissioned of God, with portfolio.

A PRAYER

O God, our Loving Father, it is a great obligation that thou dost lay upon us this morning! Who is equal to it? To represent Christ as Paul did. To be to the people in our homes, our churches, our communities, what Paul was to the Gentile world! May we not be stampeded by the magnitude of the task as it opens out before us, so that we shall miss the meaning of it to us individually.

We desire that each one of us should be given a large share in this task, greater than we have had hitherto, as great as we are equal to, but may we never forget that there is only one way to be really effective—to love men, individual men, and mediate God to them by what we do for them. May the “inasmuch” of Jesus thrill us constantly so that we may go on our way each day anew, singing.

May we of the Christian movement in Japan be consecrated to the task of giving to Japan the whole of the Christian gospel, but may we not be contented until we make as our contribution to it the love-service that we can each render to men in the spirit of Christ, and may us find in the fellowship thus realized our sufficient reward. For Christ’s sake and the Kingdom’s, ever. Amen

C. B. OLDS

RUDOLPH BOLLING TEUSLER

G. E. BOTT

The passing of Dr. Rudolph Bolling Teusler on August 10th removed one of the most outstanding figures from missionary and medical circles in Japan and the United States. Dr. Teusler was born at Rome, Georgia, February 25, 1876, receiving the degree of Doctor of Medicine from the Medical College of Virginia in 1894, and was married to Miss Mary Stuart Woodward of Richmond on July 21, 1898.

From 1896 to 1900 he was assistant professor of pathology and bacteriology at the Medical College of Virginia. In 1900 he came to Tokyo, as a member of the American Episcopal Mission, and gave thirty-four years of devoted and efficient service, of which the outstanding, visible monument is the new St. Luke's International Medical Center.

Dr. Teusler was a man of broad and varied interests. In addition to the amazing amount of time, thought and energy which he put into his major task, the development of St. Luke's, he represented the Associated Press in Tokyo, in 1903 and 1904: from 1909 to 1912 was physician to the British Embassy and later was a member of a commission to provide post-graduate medical training in the United States for Japanese students. Dr. Teusler also took an active interest in the life of the community at large, being a member of the Asiatic Society, the America-Japan Society, the American Asiatic Society, the Tokyo Surgeon's Association and the Japan Society of New York.

In recognition of some of the outstanding services rendered by Dr. Teusler, he was granted the Fifth Class Order of the Rising Sun, the Russian Order of St. Vladimir and the Czechoslovak War Medal, the latter two decorations being presented for his work as colonel commanding the American Red Cross in Siberia from 1918 to 1921, and for the evacuation of Czech casualties from Siberia through special facilities established by St. Luke's.



RUDOLPH BOLLING TEUSLER—The Man and his Monument

In September of last year Dr. Teusler returned to America for a much needed rest. In March of this year he went to New York to attend the National Council of the American Episcopal Church and then went to Richmond where he was joined by Mrs. Teusler and their son. While convalescing from an attack of pneumonia he was warned by his physicians against returning to Japan and assuming heavy responsibilities. He felt, however, that he was needed in Japan and returned on July 11th. He was forced to do less than full-time duty because of ill health and although it was known by his physicians that his condition was serious it was a great shock to the community when he quietly passed away on August 10th, at the early age of fifty-eight.

Dr. Teusler is survived by his widow and four children, all of whom were in Japan at the time of his death. The funeral services were held at three o'clock of the afternoon of Monday, August 13th, in the temporary Chapel of the new St. Luke's building. The services were conducted by the Rt. Rev. John McKim, Bishop of North Tokyo, assisted by the Rt. Rev. N. S. Binstead, Bishop of Tohoku; the Rt. Rev. B. Matsui, Bishop of Tokyo, and the Rev. P. S. Takeda, Chaplain of St. Luke's.

The opening of the new St. Luke's International Medical Center, in June, 1933, was the fitting climax of more than thirty years of effort to build an institution which should be all that its name implies. Its spirit and inspiration are suggested by "St. Luke"—it is definitely Christian. It is international in its conception, in the people who have contributed to it in many ways, and in its treatment of all who stand in need of its services, regardless of race or nationality. It is a Medical Center which aims to bring the aid of highly qualified doctors and nurses, provided with the best equipment, to the double task of the prevention and cure of disease.

The story of St. Luke's from its beginnings in a modest cottage building, with room for ten or twelve patients and practically no equipment, until it reached its present proud position of the finest hospital in the Japanese Empire and one of the finest in the world is an intensely fascinating one. The entire equipment of the Institution was sold for forty-five yen thirty-two years ago and no further funds were in sight to carry out the founder's ambition to build up a service which would reflect American standards in the

Capital of Japan. As there has never been any endowment it has been necessary from the beginning to provide support from the earnings of the hospital. As the experiment developed many prominent medical professors of the Imperial University of Tokyo became interested and the young hospital steadily won recognition and prestige.

In 1912, with the support of Viscount Shibusawa, Baron Sakatani, Mr. Sakai, Dr. Nitobe, Viscount Goto, Prince Katsuura, and a number of other prominent Japanese gentlemen, plans were inaugurated to build a new St. Luke's Hospital for international service in Tokyo, to contain approximately two hundred beds. Their Majesties, the Emperor and Empress of Japan, became graciously interested in the welfare of the hospital and very generously contributed Fifty Thousand Yen from their Privy Purse as an initial gift for the new St. Luke's. Very promptly over One Hundred Thousand Yen more was given by other Japanese friends and a Japanese Advisory Council was formed and steps taken to secure additional funds from the United States for land and buildings. A large tract of land was purchased in 1914, but plans for the new hospital were suspended during the Great War and were not resumed until 1921.

In the summer of 1918, St. Luke's sent the first American Red Cross Contingent to Vladivostok and during the winter of 1918-19 a large building was erected on the hospital property in Tokyo for service to the Czech Army in its evacuation from Siberia. In the autumn of 1920 plans were completed for the enlargement of the Training School for Nurses which had been conducted in connection with the work of the hospital since 1904. This has been one of the outstanding contributions of St. Luke's.

Sufficient funds were collected to warrant beginning the foundations for the new buildings in March, 1923, and these were completed just three weeks before the great earthquake of September 1923. The earthquake and fire completely destroyed all of the buildings of St. Luke's Hospital, but not a patient was injured and the big open spaces of the hospital property provided a safe refuge for thousands of terrified men, women and children. The hospital was appealed to by the Civic Authorities and cooperated in relief measures throughout the devastated area. Its usefulness was greatly

increased by the sending of a complete tent hospital by General Pershing.

Temporary buildings were promptly erected and two-thirds of these were destroyed by fire on January 13, 1925. On this occasion, also, the patients were evacuated without injury or loss of life. Once again, with unflinching courage, the Staff proceeded to restore the Institution and by May, 1925, most of the buildings had been rebuilt and more fully equipped than before. In January, 1928, a Two Million Yen contract for the first two units of St. Luke's International Medical Center was signed and on February 11, 1928, the first spadeful of earth was turned at the site of the new construction. On March 28, 1930, the cornerstone was laid, with impressive rites, in the presence of H.I.H. Prince Chichibu, leaders of the Diplomatic Corps, high Government officials, and a representative gathering of Japanese and foreign residents of Tokyo, and on June 4, 1933, the present magnificent building was formally dedicated.

Back of this brief outline of the development of St. Luke's is the vision, organizing and directing energy, and skill of Dr. Teusler. He would be the first to insist that much of the credit for the development of the Medical Center should go to the Staff and a host of friends who have had a share in the enterprise, but undoubtedly, more than any other single individual, he provided the dynamic leadership without which the result could not have been achieved.

St. Luke's International Medical Center stands for high professional medical standards, for adequate hospital equipment, for a highly educated and thoroughly trained nursing profession, for an effective program of public health, for a ceaseless battle against disease and suffering and for international cooperation in the service of God and humanity. To have played the leading part in the creation of such an Institution is alike an achievement and an honour which can be claimed for few men but Dr. Teusler's claim stands clear. His ashes rest in the building of which he had dreamed for years and in whose dedication he had the satisfaction of taking part. The influence of his life will be perpetuated in the healing ministry of St. Luke's International Medical Center, which is less his monument than a symbol of his immortality.

CURRENT PROBLEMS OF JAPANESE CHRISTIANITY

AKIRA EBIZAWA

In this short paper it is my purpose to call the attention of Christian workers in this country, both Japanese and missionary, to certain of the current problems and vital questions of the present day which materially influence our Christian message and purpose.

There is first of all the current thought problem.

Not only Japan, but the whole world is now passing through a period of reaction. How strongly this narrow nationalistic tendency is affecting the thought and life of different nations! Especially here in Japan, the fascist influence has been rampant among our people ever since the outbreak of the so-called Manchurian Incident. Furthermore, social and economic problems are increasingly influencing the thought life of our younger generation, with the result that the materialistic philosophy of life seems to be the guiding principle of most of our people. The Communist Movement has likewise been growing during the last few years, in spite of the swing toward reaction and strict suppression by the governmental authorities. Christianity in Japan is thus surrounded by an atmosphere influenced both by winds from the Right and from the Left.

General conditions in our country have not been favorable toward Christianity, and Christian workers, you and I alike, have had many rather unpleasant experiences to undergo during the past few years. The dark clouds have not yet been cleared away, and we shall have to be patient for at least two more years, or at least so long as our people continue to speak of a "national crisis."

Yet, even under such circumstances, I can see the glimpses of a new tendency in the current of thought which gives promise to us of the final victory of Christian idealism. The reactionary swing of the pendulum will continue for only a short period, and will come back to its proper place within a few years.

There may be several things which will discourage the Christian worker at the present and in the near future, but at the same time, we have every reason to believe that civilization is not altogether at stake, and that the evolutionary process is still running its course. Even amid the apparent degradation of social and moral life, and although old moral standards are rapidly passing away, there are many indications that new ethical ideas are taking a firm grip upon the hearts of our younger generation.

Take for instance the rapid change in the use of the vernacular. Those of you who learned Japanese ten years ago must have been greatly puzzled by the many different ways of expressing the same thing when you are addressing different classes of people, as for example, in a public address, to superiors, to friends, and to servants. But you doubtless have noticed within recent years that you need no longer be so much worried by such distinctions in the use of Japanese words. Except in the use of pronouns, we are gradually coming to use one form of ordinary polite expression for all classes of people.

This tendency is an indication of how the feeling of traditional class distinctions is giving way to more democratic, more simple conceptions. The new generation calls for a new approach. To those who stick to the old traditional ideals it will surely mean disappointment, but to those who approach our youth with sympathetic understanding it may be interpreted as a great progress in social life. Under present circumstances, while it may seem that spiritual and religious influences are waning, I believe that deep in the hearts of the young people of Japan there is hidden the desire for eternal things. Let us use patience and take heart in the simple faith that nothing else than Christian principles will be able to solve the present complicated social, economic, and thought problems of our day!

The next problem which I am concerned about is that of the guiding policy of the missionary enterprise.

Since the publication of "Rethinking Missions" which appeared during a time of economic depression, the principles enunciated in that book seem greatly to have effected foreign missions. It will mark, in fact, a transition period in the foreign missionary movement. It has undermined the old motives but it has not yet

succeeded in establishing new methods and plans. It will take some years of experimenting with new efforts in missionary education before you will be able to readjust your policies so as to meet the present changed situation. One attempt to bring about this is the "Modern Missions Movement," which has recently been organized in the United States to further the policies of "Rethinking Missions."

Now that the whole world is suffering from economic depression, every Christian organization is likely to be subjected to ever greater financial difficulties, which will result in forced changes in policy. On the other hand, it is a matter of profound gratitude for us that our indigenous churches are now rising nobly to meet this new and difficult situation.

All Christian workers, you and I together, will have to bear the hardships and share in the difficulties of the present situation. We hear people speaking nowadays of the cutting of budgets and of policies of retrenchment, but after all, this is but a passing phenomenon, holding good for just a brief transition period.

There should be no retrenchment along the front line in the field until the Holy War is won by Christ and the Kingdom is restored to Him, if it is the will of God to save the whole of humanity! I can clearly see a wonderful opportunity for our missionary brethren in the future—doors being widely open for all Christian workers in rural, industrial, social, and educational fields. They are challenging our Christian forces and inviting us all to united efforts of all Christian organizations.

Thirdly, I am deeply concerned about the problem of training leaders.

It goes without saying that personal influence is the most vital element in Christian activities, so that without strong leaders, both clerical and lay, the development of the Kingdom of God cannot be realized.

Our veteran ministers and missionaries are gradually passing away, and we keenly feel the need for that strong leadership which will be able to attract the attention of the public and command the respect of the leaders of every sphere of activity. This problem of training leaders is not merely a problem of certain denominations, but calls for the united efforts of all the Christian forces of our country.

We can assume that almost all of our Japanese ministers came into some contact with foreign missionaries in the early part of their lives, either through English or through Western cultural influences or some recreational program, before they entered the ministry. This fact itself speaks eloquently of the fact that missionaries can render the greatest contribution to the churches in Japan not only by direct evangelism but also by turning your efforts toward the raising up and training of leaders.

Here, in this respect, I should like to call your special attention to the fact that you might help to turn out the most able candidates for Christian work when you get in touch with the young people of the country districts, young people with strong character and noble enthusiasm.

Fourth and lastly, I cannot close even such a short paper as this without sharing with you our great concern about international relations.

International peace should be the ideal of the Christian of whatever race or nationality, as it is a fundamental principle of the Christian religion, naturally derived from the doctrine of love. Christians in their united efforts should try their best to foster fellowship and promote mutual understanding between the nations as far as possible, avoiding by all means the stirring up of a war psychology. This, I think, goes without saying.

However, in order to establish an enduring peace, we must carefully investigate those matters that are disturbing peace and good will among the nations, while at the same time advocating the development of peace machinery. A mere idealistic Utopian doctrine of peace would never convince the widely awakening nations of the present, unless it is based on the actual facts; and so we should clearly and intelligently state that Christians in all lands are trying to remove international injustice in economic and political affairs.

So long as race prejudice is prevailing and economic exploitation is being carried on, peace cannot be hoped for. So long as one nation is suffering from an immense yearly increase of population, and is threatened with starvation by having inadequate natural resources, while others are monopolizing vast uncultivated preoccupied fields, with doors closed against immigration and trade

—then enduring world peace cannot be expected here on this earth.

The God of all nations has given the earth for the life and pleasure of His people, but something wrong in the human dealings with the distribution of the wealth and resources of that earth is causing human misery, suffering, poverty, and the tragedy of war in a world of plenty. The Kingdom of God, with its everlasting peace, will come on earth only when the nations of the whole world see to it and are transformed unto the likeness and the "stature of the fulness of Christ."

Christian brethren throughout the world should unite in prayer to bring "Peace on Earth" and bring themselves into obedience to the "Prince of Peace."

Here again I wish to request your special cooperation, as ambassadors of Christ, to render the best possible service in promoting mutual understanding and fellowship between the different nations of the world.

Thus far I have mentioned these major problems which I am greatly concerned about in these passing days of strain. I realize myself that they are not by nature the things that can easily be solved or properly handled by any single denomination of Christians, but call for a concentrated collaboration in some form or other, of all the Missions and Churches.

The world today is challenging Christianity as never before, and I sincerely pray that God will grant us all the spirit of co-operation more than anything else, in order that we may rise up together and courageously meet the present situation.

CHRIST AND JAPAN

O Japan! Eternal love keeps calling! Petulant Japan! Isolated Japan! Abandon your sulky mood and kneel before the God of infinite love. In your effort to rid yourself of sin and sanctify your soul you, too, must go by the way of the cross. Christ opened a way of salvation even for Japan. Yes! Though the whole wide world forsakes her, Christ, the revealer of eternal love, will never cease to woo Japan until he wins.

Kagawa, *Christ and Japan*, p. 5

YOUTH AND THE CHURCH'S OPPORTUNITY

ELIZABETH GILLILAN

The pastor of a small church in a Japanese city recently told the following story: The church had formerly had a group of about a dozen loyal young people. They had, however, been led away by a young man with "red" ideas. This young man took the others out into the mountains on Sundays and when they were rebuked for not coming to church they replied that they had their own service there. At present there is not one young person left in that church and the pastor and his wife are the only ones left to teach in the Sunday school.

That story, while actually true, is also a parable of "Youth and the Church's Opportunity." For the children of this generation are frequently wiser than the children of light. In our day there is no lack of causes seeking to enlist youth and to which youth is responding. Let us look briefly at one of the most conspicuous of these, namely Communism, which has appealed strongly to the youth of Japan, and try to understand where the strength of that appeal lies. We are all acquainted with the fact that many hundreds of Japanese young people have been arrested during the past few years for their Communist sympathies and that many others have been investigated, and that all this is in the face of all the opposition which authority can command. If we can understand why young people are giving their loyalty to Communism we shall have one key to the understanding of the Church's opportunity with youth.

Even for those who know nothing at first hand of the inner workings of the Communist movement, it is easy to see in it certain elements which have a strong attraction for the thoughtful young person. The first of these that I would mention is Communism's concern with securing rights for the underprivileged. Another is the element of adventure and risk and of pioneering into unexplored areas of life. A third is the fellowship of a common cause. Are

these not among the very elements which we believe distinguish our own faith? Was it not, indeed, these very qualities which helped to preserve the Christian Church in the perilous first centuries of her existence? Yet a materialistic system is so presenting them that youth is deserting or passing by the Church. If the tide is to be turned to the Church and its eternal verities, which alone are capable of saving the whole of man and of society, the Church must offer to youth in a manner more compelling than she is now doing these very things. It is no sugar-coating of Christianity for which I would plead. We must emphasize these elements not because they are attractive to youth but because they are inherent in the Gospel of Christ and in the very nature of God Himself as revealed in Christ.

In the tenth chapter of John's Gospel we have a parable of Christ and His followers which is in a wonderful way applicable to youth. Here we read of that abundant life which youth wants for itself and which the thoughtful and altruistic youth—and there are many such—want for the poor and needy whom they see. Here we read of the fellowship of the shared experience, the fellowship of happiness, the fellowship of peril. Life is risked and laid down for that beloved fellowship. These are the realities for which youth is seeking, the gleam which youth would follow. To preach sermons about them, to sing hymns about them is good, but it is not enough, yet too many churches end with sermons and hymns, which should be but the beginning. Too often we have made the parable of the Good Shepherd but a beautiful idyll, to be read and envisioned but not lived. If it is indeed the expression of a reality we must cause it to issue in action that is beautiful and powerful and perilous. For youth expects of life that overplus of experience that is glamorous and beautiful, the adventure and the romance. The Christian Church says that she has these things for whosoever desires them. Her symbol is the cross which signifies the gallant dying of the world's great Lover. Yet too often our churches are stupid with safety and ugly with selfishness. Yet we find youth turning to the movies for glamour and a spectacle of love. It throws in its lot with Communism or Fascism to find a path of sacrifice and adventure for the sake of the oppressed. We Christian workers, if we are faithful undershepherds and not mere hirelings,

must ask ourselves how we can do our work so that Christ's sheep will not be lured away. The means of allurements are the very things which we have too often neglected. We have allowed our churches to be too much controlled by comfort-loving middle age and to be suited to maturity's convenience. We have been contented to "stoke the fires under our own boilers" and to forget the strangers who shiver in the cold without the door. Too many churches are organized and built for talking with no provision in their programs or equipment for doing good. They have a plan for holding a certain number of hours of preaching and no plan for the practising of Christianity, every man doing that which is right in his own eyes when the preaching is finished.

There is a Christian Church standing in a busy section of a certain city. It is a not unbeautiful gray stucco building mantled with ivy. Three times on Sunday and once at midweek, worshippers come to it. Occasionally someone comes in to get a library book or to make some small preparation for a meeting. Around the church there is a crowded section of small factories, shops and dwellings. Very occasionally a child from the neighborhood enters the Sunday school. But there is no other relationship between that house of God and the life that surges around it. It stands, indeed, "where cross the crowded ways of life," but there is no vision of the yearning love of Christ made real in that community. It is a good church, too, and there are evidences of the authentic life of the Spirit in the lives of the members. But there is no corporate work of love planned and carried out there, no program of putting Christianity into practise save by the Christians as isolated units. The corporate planned life of the Church consists wholly in talking, singing and praying and an annual social gathering or two.

And these things, good as they are, are not enough. This church is more fortunate than the one of which I spoke in the beginning. It has some young people in the congregation who are faithful Sunday school teachers. Since some of them were organized into young people's societies, there is an increased number of young people at church services. Those young people are earnestly searching for some pieces of constructive Christian work to do, more challenging and far-reaching than cleaning the church building or printing the Sunday bulletins, though they perform these tasks

as labors of love. The pastor and the official board of the church have no suggestions to make except to hope that the young people's groups will help to keep up the number attending church.

This, it seems to me, shows us that one very large reason why it is possible for Communism to appeal to youth—and others—in a way that the church is not doing, is that it presents a program of urgent, immediate action based on a philosophy simple enough for anyone to understand. I would not wholly disparage the Church on this account. Building the Kingdom of God by love is a longer, harder task than setting up a Communistic state by force, since the Church is dealing with the third dimension of spiritual Reality, whereas Communism emphasizes primarily the plane of the material. But the plane of materialism belongs to God as well as the sphere which includes spirituality and most men see and think in terms of that plane. Christ, the Great Realist, met men upon that plane, served them upon that plane, redeemed and sanctified the material and showed its significance in relation to the spiritual. The Church, if she is to fulfill her divinely appointed destiny, must follow Her Lord in this: she must bring His creative love to energize the material world, else how can she be entrusted with the true riches? She must dare to undertake to an extent that she is not now doing projects of applied Christianity so that to be a Christian will not mean one who listens in a group to preaching and who individually practises love in everyday life, but to be a Christian will mean one who is an integrated member of a fellowship which *as a group* is engaged in projects designed to mediate the abundant life in all its phases to men, the inspiration and strength for which are drawn from the Christian means of grace.

Japan is known in the world today as the land which has produced a Christian leader who is making a spiritual impact upon the material affairs of social life. I refer, of course to Dr. Kagawa. The Kingdom of God Movement is a noble conception which, if I understand it rightly, is planned as a great project to impinge upon the whole life of the nation. This is not the time or place to attempt an evaluation of that movement, merely I would point out that it is upon some such definite plan of action, including not only a campaign to change men's minds, but also a series of projects engaging them corporately in good works that the Church

must make her advance in the world of today. For the struggle of the Church is not so much against flesh and blood, that is, individual wickedness, but against the principalities and powers of social and economic systems. For thousands of men and women and children the abundant life is impossible in our society based as it is upon the exploitation of human beings, warping and starving and twisting them out of all hope of becoming true children of God. And the Church, Christ's body, must be built up and edified until we, corporately, come into the measure of the stature of the fulness of Christ, that we may fill up what is lacking in the suffering of Christ, for the redemption of the world. Such a church is the hope of the world. How, then, shall we build it?

Our strategic opportunity is bound up uniquely with youth. We must create a youth program within the Church of such nobility that the best and most powerful spirits of the future will be found within the Church and not led astray by false shepherds.

“In ancient shadows and twilights
Where childhood had strayed
The world's great sorrows were born
And her heroes were made.
In the lost boyhood of Judas
Christ was betrayed.”

We must magnify those qualities of the Gospel which youth recognizes as ministering to fullness of life. We must fill our churches with the joy of the Lord, with the beauty of holiness. The Church must furnish outlets and guidance for the stream of creativity that is the great gift of God coming into the world in each generation, a priceless stream, too often dammed up, left to stagnate and dry. In this stream of youth's creativity there are the waters from which the developing life of the growing church must be fed. Youth brings not only the gift of the future, but it is the bearer of immediate gifts from God which the Church neglects at her peril. Youth has the ability to dream great dreams, the ability—based to be sure upon ignorance—to go ahead unmindful of past failures and to face tasks proved impossible, the spirit of the pioneer and adventurer, a spirit gallant, eager, idealistic that

longs to take risks. We must dare to make the adolescents of our churches junior partners in the Kingdom enterprise, giving them responsibility as fast as they will take it. Thus will they most quickly learn their own limitations and need for learning. Greatest of all they will discover their relationship to the Church, and achieve that enlivening sense of their own personal value which comes only from the realization of a relationship to Christ's Body. We must build a program stressing both the individual by himself and as a member of a group. It must include group projects through which the Spirit of Christ is expressed. Only thus can there be raised up a generation within the Church trained for corporate Christian action.

I plead for a beginning with a program for boys and girls of the early adolescent period, who, before the end of their primary school years are lost to the Sunday school and hence to the church. Even a very little experience in a Japanese Sunday school makes one know how all but insurmountable are the obstacles we face if we attempt this task. Only God can make it possible at all. For doing it we must be wise as serpents, harmless as doves, and endowed with the Power from on high. All that the psychologists can teach us, all that the religious educationists can teach us—and we can learn very much in these great and expanding fields about God's laws of the growth of human personality—all that we can learn from Christ whose matchless techniques of teaching we are only beginning to understand, these things we must have if we are to do the task.

Youth leadership is a work which calls for the specialist and the expert, and we must do all in our power to bring trained leaders from abroad, as well as to encourage the development of Japanese leaders of young people. It is also a task in which anyone who loves God and who loves young people can find endless opportunity for a most rewarding experience. This is a field as yet barely touched, awaiting experimentation and study. It is a field in which a great harvest awaits. Pray ye the Lord of the harvest that He will thrust forth laborers into that harvest.

EXPERIMENTS IN GROUP ACTIVITIES

CLARENCE GILLETT

For several years we have been interested in developing group activities, more or less in connection with the work of the Sendai Kumiai Church. It was requested that this afternoon in this paper a brief report should be given of this work. These groups have been on a small scale and hardly merit such consideration. However, we hope there has been a conscious use of educational principles that may be applicable and helpful to others.

The aim of our work in a word has been to develop supervised gangs or to develop the gang spirit in supervised groups or clubs. The words, "group life" may even better describe the scope of these groups than "group activities" for group activities are only a part of the whole process that may be seen at work in group life. In supervising group life one is interested in all that goes on—or fails to go on—and from the standpoint of personality adjustment the actions of the roughneck who gets into a rough house or breaks the furniture are likely to be of less significance than the failure of the quiet retiring boy who never does anything. In trying to guide the group one is not only noting *what* and *how* but trying to understand *why* things happen as they do. For instance, Why does this boy act like a clown all the time and try to hold the center of the stage? Why does that boy want to do the opposite of what he is told? And why does another boy sulk and become angry over his failures? And then, How can the group life be modified to correct these problems?

In educational work our attention may be fixed primarily on the material being taught and class room work. Or it may include what are sometimes called extra-curricular activities. But more and more a third field,—that of personality problems, adjustment, or guidance is being included. So in group work or class work, the primary aim may be to teach something, as the Life of Jesus. Or to this may be added various activities of a more or less social or Christian nature. Or one may think of Christian Education as

including character building and personality adjustment, involving such problems as self-conceit, lack of initiative, boasting, domination or bullying, self-assertiveness, or shyness. Such things as these can hardly be reached by ordinary teaching; they must be approached in the fuller setting of group life. These problems are social. In dealing with them the focus of attention rather shifts from teaching material and activities to persons and the constant organization and re-organization of their interests and activities. The teaching of information is only one important part of the whole process of group life. And personality rests back on its group life!

One of the best chances for developing this group life, I believe to be the summer camp. But it must be properly prepared for, organized, and supervised. Much can be done even in the short time of one week,—especially if touch with the same group can also be continued throughout the year and from year to year. Group life in camp is particularly effective because it is possible to an unusual degree to know the whole life of the members of the group from morning to night—and even at night—and from day to day. It is possible to influence or control many of the factors entering into that life and often to largely select the atmosphere and set the tone for all that goes on. Another great help is that going to camp, for the time being, cuts the members of the group off from the usual environment and gives a splendid opportunity for a new start under circumstances that are carefully chosen.

Some illustrations may help us to see group life, especially as it can be developed in supervised camping, at work. When we first began camp work it was without any clear recognition of the important influence that the camp work and life would exert upon the rest of the middle school grade work. It was simply believed that camp work could be made a strong Christian character building influence. The first year only five or six went and we had a grand time roughing it with a borrowed Y.M.C.A. tent and very meager equipment. The next year, by again borrowing tents and organizing very simply it was possible to have a week's camp with several of the older boys attending. The expenses had to be kept very low—about five yen for ten days, including travel—and the boys decided that they would do all their own work, including the cooking and the dish-washing.

From the standpoint of a teaching camp the use of the time required for the cooking would have been considered a loss; from a group-life standpoint it played right into our hands. Here was work to be done that would require give and take, helpfulness, planning, and approximately duplicate several phases of home life. And as you know, other things being equal, the greater the number of elements or similar things common to both the supervised group life and the home or normal environment the greater the probability that what is learned in the first will affect conduct and life in the other. Thus as long as interest is maintained these similarities are all to the good.

Then, as a matter of fact not nearly so much time is lost by the group under such a plan as some suppose. The campers are divided into units of three or four. Each unit is responsible for certain meals and follows a carefully planned schedule to assure a properly balanced diet at the estimated cost. Someone must be on hand to show the campers how to cook and help them check up on their work. This person must have some idea of the educational aims involved and be willing to let mistakes be made and the work be less than perfect so long as the result is still eatable. In one camp this person was a well trained first-class cook but did the work rather than let the campers try, because they could not do it so well. This person was eager to help but that very willingness to do the work decreased the interest of the group and the educational value of the camp.

Boys seem to prefer to be on duty for only one meal during a day and be on oftener; the girls prefer to be responsible for a whole day and then be free at other times. Thus in a girls' one week camp with a dozen girls each girl will be on kitchen duty two different days (not continuous) and the rest of the time she will be free. Even on the days that she is on duty she needs to spend only about an hour before each meal and a half-hour afterwards. We have found that except for a little helping in clearing up or the like, it is better for the rest of the group not to try to help—if they are helping every day then they feel that they have been on duty all the time. This doing of their own work has a considerable influence on the tone or atmosphere of the whole camp and has certain desirable educational features, such as helping them to realize what

is involved in getting meals, the development of willingness to share in the doing of work and the carrying of responsibility.

Of course the results would not be good if the campers did not really enjoy it. For most of them, boys or girls, it is a new experience and that in itself has its charm. Many have helped before but even with the girls not many have had the responsibility for preparing meals; those who have, find a chance to lead and some quiet girl may thus find the chance she needs to shine. A few do not like it at first but so far it has been possible to draw on team spirit sufficiently to carry out the program of the group and as the campers do it they learn to do it easier and more skillfully and that in itself gives satisfaction. One boy had seven sisters—for him it was a totally new experience and yet at the end of the camp he said at the final camp fire that this was one of the outstanding experiences of the camp. Time and again boys or girls say this is their first experience of group living or co-operative living. Reports from the homes that come to us indirectly after the campers return indicate that there has been a very definite "transfer of training," that is the camp experience has distinctly modified their life at home and made them more helpful and appreciative. One woman came to us and almost with tears told us how much more settled down and steady her young son was and how it had meant a re-awakening of her own religious life.

Very clearly the whole impact of the camp experience has a very great place in building up the group spirit that helps to carry the club work throughout the year. This group spirit is much stronger in our boys' camp than in the girls'. (This difference is probably not due to differences between boys and girls so much as to other factors. Leading camp directors in America report that there is a surprising lack of difference between the problems and nature of girls' and boys' camps.) Possibly the greatest single factor is that there has been continuity in the boys' camps, some of the boys coming regularly every year. As a part of their club work they plan from year to year for the camps and lay aside money so that as many as possible can go.

With the girls, other groupings have cut across. Some of the girls have come from Christian schools; these schools have a program of Christian activity during the school year and some of

them have camps during the summer. A few of the girls have come from other churches. In all such cases we have felt that we must not try to weaken those loyalties and must not urge the girls to continue either with our camp group or our church group. In one or two cases we have facilitated a girl's going to some other church. In another case to have insisted that this girl come would almost surely have meant making it harder for her in her class—and from a personality standpoint we felt we could not do that.

But all these things raise the question of what should be the relation of church and school groups. In most cases the school can hold their students if they bring pressure to bear and even if they fail to hold them against an outside group or camp, the students may be more or less ostracized from their school group—which is a serious thing. Basically the question probably turns upon how long each group will keep in touch with its members; what values are involved; and what will happen when the student graduates. If churches really set out to develop trained leadership for “teen-age” groups this question is likely to become increasingly serious.

In our camp work the whole program for the term of each camp is worked out by the campers, including the times of rising, the times of study, the nature of the Bible study, devotions, hikes, and rest times. Music, especially singing, plays a very important part. No part of the program is forced upon them. (These same principles are followed in the work throughout the year). At the same time the group leaders are free to make suggestions and present the reasons for their views. But the final decision rests with the groups except in cases of safety or health and so far these exceptions have never had to be stressed. One of our problems is often that of getting sufficient planning for a balanced diet—but that is a proper field for education. Another is that of sufficient breadth of program rather than a purely recreational or play program. (However, even the latter might have very definite character training values.) Yet the boys, themselves, put in a two hour study period for school subjects one year. That was too long but now for two years they have held to a one hour study period and some of them feel they could not come to camp if they did not faithfully observe that time. In securing interest in nature study we have failed so far. Some three years ago we got an

able young man to come out for a couple of days. He was likeable and knew his material, but he was a bit technical and somehow our approach failed to capture the imagination of the campers, especially the boys. This year we are trying another approach—that of combining nature information with a treasure hunt. Also an informal jaunt in the woods with the noting of trees and plants may bring help. This latter plan has been used once or twice during the year.

The cooking of rice is a simple enough thing if a few simple rules or directions are followed. Yet every once in a while someone thinks they can do better by guessing at the amount of water than by measuring it. Well, burned rice is not so bad—in fact some say that burning rice improves the flavor—if the burning is not too terrible. Then washing the burned kettle reminds one rather forcibly that there was something wrong somewhere. Only once in six years has there been so much water used that the rice was a sickly mush that gave one an awful feeling in the pit of the stomach.

Early in this paper it was said that in seeking to guide this sort of group life the focus of attention rather shifts from teaching material and activities to persons and the constant organization and re-organization of their interests and activities. One of the ways this reveals itself is in watching for misfits or single individuals that do not get into things. In one camp we had a girl whose very intimate chum had not been able to come. If she could be made happy it would help her to see that it was possible to get along without this other girl—that there were other people that were interesting friends. In the same camp was another girl who was new to most of the others. These two were easily thrown together and became quite friendly and at the same time gradually worked in with the group. The first girl tended to be of “the clinging vine” type and needed a chance to successfully carry minor responsibilities that would develop confidence. One of the girls was not very bright and might have become a problem except for one thing—she was rather good at singing. It was possible to help her shine in music and thus bring her up to par with the others in the group. It was fairly evident that she needed that chance to increase her self-respect and gain standing. One or two others were rather

backward in most activities and were given prominent parts in a couple of simple plays in which they were distinctly successful.

Skillful leaders have always tried to see that all had a part—but we have not always realized that to fail in helping them have a chance to shine along with the others would result in the warping or dwarfing of their personality. All of us seem to need recognition in one way or another.

Another problem is to help some individual recognize and correct a weakness. For instance, in one camp a young lad was constantly throwing paper around. He would go out and buy caramels and scatter the papers; he tossed his waste paper out of his window without realizing it. We never were able to stop the incessant buying of sweets—the right opportunity for that didn't come though it may yet. But the throwing of paper was brought to his attention in this way. One day we were giving the grounds a clean-up and it was noticed that under one window—his window—there were more than anywhere else and the person with him remarked, "I wonder where all these come from or who throws them out." The lad was quite sure that he didn't know. It so happened that among the things picked up was a postal card addressed to him. Somehow that hit him and apparently made him realize the actual situation for without much more being said he greatly improved. Probably no amount of talking to him about throwing out the papers would have done any good; it is pretty certain he'd had plenty of that at home. It may even be that throwing papers around had been one of his ways of getting attention and of showing his independence. In this case it had done neither and he seemed to realize for the first time that he was a nuisance. People don't always mind being told that they are a nuisance but they don't like to *feel* that it is true. Rather surprisingly his mother reported a very marked change in him after he came back from camp and he has stuck as a member of the group in spite of several other things that might have made him drop out. One of the things that have helped him to stick is that one or two of the older boys have made him feel that he is really wanted. That is something that he needs, too.

No one of these details or problems is so important in itself; yet taken all together it is hoped that they will give some idea of

the great possibilities for influencing and building character through group life, especially in camp. When the right atmosphere can be built up in a group it is surprising how many problems will solve themselves and what a help it can become to individuals in solving their own difficulties. Not only that but, as we have seen, such group life provides the background for helping to work out various personality problems.

When this group spirit can be held onto and further developed during the year that is naturally very desirable. Then the group or club life can be made to strengthen the camp life, and the camp life in turn gives a tremendous lift for the work of the rest of the year.

LOOK HIGHER!

A Westerner, paying her first visit to Japan, stood on the deck of the steamship as it entered Tokyo Bay. Her eyes eagerly searched the scene before her from the shore line to the green hills along the horizon. Finally she exclaimed, with a note of disappointment: "I cannot see it!"

"What are you looking for, Madam?" courteously asked one of the ship's officers standing by.

"Oh, I wanted so to see Mount Fuji," answered the lady.

Instantly came the ringing answer, "Look higher!" As the visitor did so, a cry of delight broke from her lips; for there, snow-capped, gleaming, far above the clouds rose the shapely cone of Japan's peerless mountain. The incident is symbolic of our task today.....The new Kingdom of Love cannot come in Canada or in America, unless it also comes in Japan, China, India, and Africa. Are we looking for Christ in America? He is not the Christ of America, nor the "Christ of the Andes," nor the Christ of the Orient. "Look higher!" There we can see him—the Christ of the whole wide world.

Robert S. Spencer, *Typhoon Days*, page 158-9.

THE CHURCH'S PROGRAM FOR CHILDREN AND YOUTH

KIYOSHI YABE

There are two kinds of churches. I do not refer to large churches and small churches; urban churches and rural churches; churches for the intelligentsia and churches for working men. I wish to classify churches into those with a program and those without a program.

A wholesome and healthy church must have a living program based on the particular conditions of the community in which the church is working.

The church is, as St. Paul defined it, the body of Christ, and Christ is the head of the church. The utmost effort of the church, therefore, should be to have the living Christ present in the church. No church can be alive without a vital relation to Christ who is the head of the church.

As long as the body is connected with the head it may be alive even though it has no hands and no feet. The church without a program is like a man without hands and feet. It may exist, yet it will not be able to fulfill the mission which God has for it.

The subject assigned to me is "The Church's Program for Children and Youth" and if you will allow me, I should like to tell you of a church which was started 19 years ago.

Zeze United Brethren Church is an average town church of 192 members, of whom only 96—less than 100—are resident members. It has just a dozen Christian families and the most of the members are unmarried young people. According to the last quarterly conference report, the average attendance of the last three months was 35 Sunday morning worshippers, 22 at the Sunday evening service, and 25 at the midweek prayer meeting. It is an ordinary town church struggling hard for self support, contributing ¥1,700.00 a year.

As you see, this church is not remarkable by any means. But I want to tell you of this church because I know it better than

any other churches and, moreover, it has a program for children and youth.

On July 4, 1915, just 19 years ago, I held my first Sunday service in this town of less than 7,000, where there were 23 Buddhist temples and 19 Shinto shrines. In the morning the attendance numbered five including three Zeze Middle School boys. In the evening, although I tried my best to get the people to come, I did not succeed. I had only one in my audience and that was Mrs. Yabe. The reason I had to give up my idea of winning adults and concentrate my effort on children and young people was not because I wanted to, but I had to.

Two weeks later we started a Sunday school with twenty children. Before the opening of the Sunday school I made a social survey of the town, based on Professor Small's "Outline of a Sociological Analysis of the Community," and I prepared a map of Zeze. In making this map a half dozen boys assisted me, and I had a fine opportunity to learn to know them who later became the leaders in the Sunday School.

The following year we started the kindergarten and also the Lake Biwa Summer School for teen-age boys and girls. By having the kindergarten we succeeded in laying the foundation for a good Sunday school and thru the summer vacation Bible school we were able to know the personal problems and characteristics of the older boys and girls in the Sunday school.

For three years we made use of a one-story rented house of three rooms for the church as well as for the kindergarten and the other activities of the church. As far as the S. S. work is concerned, however, we made use for a while of the town theatre "Kotobukiza," paying one yen and a half every Sunday, and every once in a while we held special meetings such as wholesome movies, musical entertainments, and even Xmas and Children's Day exercises in this town theatre which was really the only community meeting-place of Zeze.

In fact, we did our best to provide wholesome amusement for the children and youth of Zeze and after two years, when we were seeking a suitable lot for the Sunday school and kindergarten nineteen leading men of the town who owned the theatre agreed to transfer it to us including a lot of about 300 tsubo at a very

reasonable price. The wonderful transformation from dirty theatre to a bright tabernacle was celebrated on Easter 1918, not quite three years after we started the work in Zeze. To this dedication service about one hundred representative men of the town came. These men, who had not been able to understand Christianity at all did appreciate our service for children and youth and each gave something to help pay for the lot which cost 1,600 yen.

Soon after the dedication of the church, we started in 1919 the Lake Biwa Sunday School Teachers Training Institute. In order to have a good S. S., I felt strongly the need of teacher training. We just closed the 13th Institute yesterday afternoon, where over sixty young men and women attended, representing practically all Protestant denominations throughout the nation from Sendai to Shimonoseki.

Organized in 1916 with thirteen charter members our Zeze Church has sent out scores of Christians in addition to about one dozen Christian ministers and wives. It is a self-supporting church, and, in addition, it carries on a preaching-place in a factory district. The church helps also in the support of a Christian rural centre in an agricultural district seven miles east of Zeze.

I have taken too much time in speaking of our Zeze Church and of its work in Shiga Ken. Let me now say a few things which may lead to the conclusion of the subject which I am assigned to discuss—the church's program for children and youth.

Let a church try to have a kindergarten as the basis of the Sunday school work as well as for its other religious education program for children and youth. It is my strong conviction that a Sunday school alone is not quite adequate in filling the mission of the church in Japan today. Even in America and in Europe where Christian influence is much stronger than in this country, the Sunday school is considered not sufficient to meet the religious need of their children and youth, and week-day religious education has been emphasized in addition to it.

Here in Japan our Sunday school children have very little religious influence in their homes and public schools. In fact, the atmosphere in primary schools, generally speaking, is rather anti-Christian, and it's getting worse since the Manchurian incident of two years ago. In order to carry on a successful Sunday school

work in Japan, therefore, it is quite necessary to lay its foundation thru a Christian kindergarten. The children who have been trained in church kindergartens from one year to three years must be different from the children who enter a Sunday school without any religious instruction in their pre-school age.

There are at least eight Christian kindergarten teachers training institutions in Japan today. These are connected with missions, either directly or indirectly. I wish to express my hearty gratitude for their contribution toward the building up of the Kingdom of God in Japan. In fact, some of these schools are nearly as old as the Protestant Church in Japan. Some missionaries in these schools have retired from their active work and others are thinking of doing so. These missionary ladies were wise enough, I feel sure, to select and train their successors, getting ready to put these schools into the hands of Japanese. But if I may be permitted to offer a suggestion, I hope you will have in each school one strong Japanese man teacher who will devote full time to teaching such fundamental subjects as kindergarten principles, philosophy of education, etc.

In this connection let me offer also a suggestion for our theological schools. Future pastors in Japan should be qualified to become kindergarten principals and our *Shingakko* must have the chair of *Yochien* (kindergarten). We often hear of unfortunate cases in Christian kindergartens; it is said that sometimes *encho* and pastors do not have perfect harmony and this is a very serious problem indeed. Some missionary *enchos* (principals) are to be blamed in part for this situation, but Japanese pastors too need to reflect upon their attitude and action. I hope the missionary *enchos* (principals) will be generous and sympathetic towards the Japanese pastors who have not had the privilege of studying kindergarten subjects at the theological school. As long as a missionary *encho* is not able to get along well with the pastor that Kindergarten will amount to nothing.

In this paper I have taken a great deal of time in treating town problems, telling you of my Zeze church and have not yet made any attempt at working out a city church's program for children and youth. To tell the truth, I know very little of city churches. I spoke to several prominent city pastors, missionaries,

Y.M.C.A. and Y.W.C.A. secretaries, and quite a number of prominent lay Christians in Kyoto, Osaka, and Tokyo. I inquired also of the Doshisha Theological school students in their classes regarding this subject.

Practically all have said that it is very difficult for an urban church to have a program for children and youth in the community in which it exists as the church has no parish. Y.M.C.A.'s, Y.W.C.A.'s and social settlements are quite active in the work for children and young people, but even large city churches as a rule, do not open their doors for children and youth during the week.

Should not city churches try to start Christian primary schools? There are at present only four Christian primary schools. But there are quite a number of private primary schools with no religious connection.

We hear often of unfortunate incidents concerning second generation or third generation Christians that they fail to uphold the faith of their fathers, and some lose completely the religion which they had been taught by their parents. It is often said that public primary school education has killed the faith taught in their homes.

Catholics in America, as you know better than I, spend a great deal of money and energy to carry on their parochial schools. Why should not the churches in large cities in Japan unite in efforts to carry on Protestant primary schools? Why should not Christian schools like the Doshisha, Aoyama Gakuin and others try to have a *Shogakko* (primary school) department, as well as kindergartens?

In discussing the problems of young married people, I believe I have a contribution of certain value to make. At our last United Brethren annual conference, which was held at Shibuya, Tokyo, last spring, I received the honor of being called the "Izumonokami"—God of marriage—as there were in the conference, out of about forty members, ten preachers and one lay delegate who had been married by me.

In helping to bring these young people together preparatory to marriage, I tried to encourage them to choose wives from the members of our communion if possible, because they would then have a better chance of knowing each other. But, in choosing

young preacher's wives, I did not limit the candidates to my own denomination. I have already married just ten United Brethren preachers, and out of them five are from our own church, and five are from other churches—two Methodists, one Congregationalist, one Baptist, and one Reformed. To tell the truth, my wife was a member of a Presbyterian church. If all pastors in our country would follow my example, there will soon come the happy day of Church union in Japan, as the by-product of Christian marriage.

In our Zeze Church, we have fourteen Christian families, in which both husband and wife are Christians. In addition to these, we have thirteen families in which either the husband or the wife is a Christian. When the wife is a Christian and the husband is not, five cases out of eight prove to be faithful to the Church. In fact, one of the most loyal members of the Church, one who has been the treasurer of the Church since it became self-supporting, is a wife whose husband is not yet a Christian. She has succeeded in leading three of their children to Christ, one of whom is married to a minister, and another who will become a minister's wife next spring. You may think that our Japanese women are apt to give in easily to their husbands in their religious views and convictions, but in most cases, it does not prove to be so. On the other hand, in case the husband is a Christian and his wife is not, contrary to our expectation, he is generally led to stay away from the church. In our Zeze Church, for instance, out of five there have been four failures. This fact that the man is easily kept away from the church when the wife is not a Christian is set forth clearly by Rev. Mr. Takasaki of Asagaya, Tokyo, who has made a thorough study of such problems.

I aim to impress upon all young married people the important mission of the Christian home, and to encourage them to have daily family worship.

"Christ is the head of this house,
An unseen guest at very meal,
A silent listener to every conversation."

A translation of these beautiful words, which are often seen in Western Christian homes, may well be used in the Christian homes of Japan.

Each church should try to have meetings especially for young married people. It would be a fine thing for a pastor to invite every once in a while the young married people to the parsonage and give instruction and help in building the ideal Christian home. In this case, of course, the pastor's home life ought itself to be a shining example.

The church should help in the education of the little children in the homes of its young married people. The cradle roll department in the Sunday School is not developed as it should be in Japan. Many churches have kindergartens, but if our work is to be done successfully, our churches should enter the field of pre-kindergarten education.

THE MOON AND EVENING PRIMROSES

Lovely in the evening,
O'er the shadowy trees,
The moon gleams softly
After sunset pales.

So in the wayside grasses,
Peering at the moon,
Step forth the evening primroses,
Their golden faces moon-like,
Shining through the dusk.

C. Janet Oltmans

THE RIGHT USE OF LEISURE

EMMA R. KAUFMAN

Dr. L. P. Jacks, internationally known as one of Great Britain's outstanding professors of philosophy and religion, says that of the two great problems which our civilization has to solve, the problem of labour and the problem of leisure, the latter is really the more important and the more fundamental of the two. Economists predict a time when the world's work can be done in a four hour or six hour day if all are employed, and because of this in the future our social problems will shift their centre of gravity more and more from the labor end of life to the leisure end of life, and in leisure time activities will be found the biggest opportunities for education and character building.

Dr. L. P. Jacks, who because of his intense interest in the problems of leisure has gained the name of "Leisure-preparation-Jacks," gives the following definition. "Leisure is that part of a man's life where the struggle between white angels and black for the possession of his soul goes on with the greatest intensity." This is merely a philosopher's version of the old saying, "Satan finds mischief still for idle hands to do," and in times past the problem was usually solved by finding more work, even if "all work and no play makes Jack a dull boy" did have some place in our philosophy. In a recent issue of one of the big dailies, a leading Japanese psychologist said that it had been proven that children during the summer vacation form very bad habits leading to delinquency and crime, and suggested an even shorter summer vacation as the solution. Idleness is and always has been dangerous and expensive and adequate facilities for well-directed recreation will do much to reduce juvenile crime. The problem of long periods of leisure may not yet be so pressing in Japan as in countries with more unemployment, but just very recently Mr. Komakichi Matsuoka, secretary of the General Federation of Labor, said that the eight hour day had almost become the accepted standard in Japan, which

means a much increased margin of leisure. The problem here, one might say, is both release from labor and a release from traditions and emotional inhibitions. A walk down the Ginza in Tokyo or the counterparts in other cities and towns will serve as abundant proof that the young people of Japan are setting new precedents every night.

Commercial interests are very aware of this fact and are ready to exploit it for their own benefit. In spite of depressions the least depressed of the industries are usually the places of ready-made amusements, commercialized exhibitions of baseball and other games, but do these really satisfy and do they not kill time, rather than make it a living, vital thing? They are largely vicarious, non-participating, and do not afford the satisfaction that comes from doing, from using the mind or the body—nor do they afford anything to the spirit. Movies and radio are legitimate in their places, but they often are escapes to an unreal world, and human nature being what it is, the time will come when it will demand something to satisfy a wider range of desires.

Fads are another kind of popular recreation. There is so much imitation in the use of time, and jigsaw puzzles, mahjong, baby golf, corinth, spread like epidemics. They are fads; they flourish in popular favor, and wither as soon as the craze passes. Why? They have no roots in personal desire. Most people took them up not through preference and interest, but imitatively and without thought. A real interest is the exact opposite of a fad. Its essence is its individuality. It expresses a need, not of the mass mind, but of one isolated human mind. A real interest makes people let themselves go, follow their own bent, do something they really like to do. Something which grows by what it feeds upon. Recreation so conceived as personal growth in skills, power and appreciation becomes synonymous with education. What are some of these interests that do really recreate, add to life, and give it richness?

Just before the summer, a member of the Y.M.C.A. staff and one of the Y.W.C.A. gave out a questionnaire asking several hundred people how many hours of leisure they had a day, and requested them to check in order of preference their use of their leisure time. As one might expect reading took a high place, first among the girls and second with the men. Physical activities came

first with the men. The fact that rest took second place with the girls probably indicates lack of initiative and knowledge of what to do, and also reveals how little carry-over value into later life there is in the physical activities and competitive sports as taught in the schools at the present time.

Music ranked higher than movies with both men and women in most of the groups, and also suggests a big opportunity. We are very apt to decry the cafe and dance hall without seeking to offer other bases of common interests for men and women. The late Dr. Nitobe several years ago made the statement that the geisha problem would never be solved in Japan until men and their wives learned to enjoy common interests. No doubt music is one of these, and it has been the experience of the Y.M.C.A. and the Y.W.C.A. in their cooperative experiments that music is the easiest basis upon which to bring men and women together.

Music appreciation is another field, and we all know how much more it means to us, when hearing a great piece of music, if we understand the story and know the idea the composer is expressing.

Drama is another interest that is easily correlated with music and can be an outlet for creative instincts, particularly for those whose work is very monotonous. As the working day becomes shorter, people are not going to come to their recreation with fatigued bodies and minds as in the past but with zest and enthusiasm and seeking outlets for their creative abilities and emotions. Drama is an exceedingly satisfactory recreation to most people and in the Y.W.C.A. the business girls are more eager than any other group for opportunities in dramatics, and lack of trained leadership is the only obstacle to the formation of dozens of groups. This is no doubt true in almost any community.

Arts and crafts, and various forms of art appreciation will always make a big appeal. It is a very simple matter in Japan to develop interest groups in handcrafts, because of the high level of artistic ability, and also because it isn't difficult usually to secure teachers. The Tokyo Y.W.C.A. has had groups ranging in age from 18 to 70 in such crafts as wood carving, weaving, and all equally got a great deal of enjoyment out of them. The group social contacts were also of great value.

In the group of deans of women from the universities along

the coast who recently visited Japan, was an instructor in art, who commented upon the general poor taste and ignorance of the principles of foreign art and their application. In visiting one of the new Japanese schools we were shown—with great pride—the foreign etiquette room, which had two round tables with the inevitable four chairs placed around them, all covered with plain drab-colored linen. Much of this ugliness might be avoided by including in art appreciation groups, household decoration and a few simple suggestions as to the furnishings of foreign rooms.

The summer camp movement is being taken up with great enthusiasm in Japan and offers wonderful opportunities, not only to gain health and learning to live harmoniously in group life, but as a time to encourage self-expression and initiative in selecting activities for special interests and talents. In the free spontaneous atmosphere of a camp it is much easier than in more formal groups to discover individual interests and talents.

These examples are merely illustrations of many opportunities that will suggest themselves to your minds according to the kinds of groups with which you work. However, realization of a high goal for recreation will depend in a large measure upon the furnishing of trained leaders of wide outlook and adequate training, and surely here is one of the biggest challenges to our educational missions at the present time. It isn't going to be possible for churches or organisations like the Y.M.C.A. or Y.W.C.A. to recruit leaders singly, but there will have to be a cooperative plan on the part of all Christian forces and provision made for training in our colleges if we are to secure leaders who will have social vision and be a real Christian social force.

In closing, may I quote a commandment which Dr. John Finley of the New York Times gave recently at a meeting of the National Education Association.

Remember the days of thy leisure to keep them holy. Thou shalt do with all thy might and skill thy share of the work of the world, whether on land, at sea, or in the heavens above the earth. Thou shalt keep as hallowed thy time of leisure and find thine hours of unemployment blest by thy best use of them.

FIFTY YEARS OF MISSIONS IN CHosen

GORDON K. CHAPMAN

One of the outstanding achievements of the modern missionary enterprise is undoubtedly the development of the Christian Church in Chosen. 1934 is a year of many notable anniversary occasions and marks the completion of fifty years of Protestant missions in that land. At least 90% of the Korean Protestant Christians are Methodists or Presbyterians and it is significant that the pioneer workers of both denominations began their work in 1884. In keeping with this fact, the Methodist Episcopal Mission and the Northern Presbyterian Mission held Jubilee celebrations during the summer and the respective national churches are planning elaborate celebrations for the autumn. It was the privilege of the writer as the representative of the National Christian Council of Japan and the Japan Mission of the Presbyterian Church, U.S.A. to attend some of the meetings of the Jubilee celebration, as well as to pay brief visits to some of the more important mission stations.

The Presbyterian celebration was held in Keijo from June 30th to July 3rd, and was well attended, not only by local people but also by a goodly number of delegates from the sister missions, the national churches and missions of China, India and Siam, as well as from the United States. The Government-General made it the occasion for giving signal recognition to the mission and church. Such high officials as the Civil Governor of Chosen, the Governor of the Province, and the Head of the Educational Bureau honored two of the gatherings with their presence. Governor General Ugaki also very graciously gave a reception to the delegates, on which occasion he expressed his hearty appreciation for the work which was being done by Christian missions.

The activity of the Layman's Commission was not needed to reveal the fact that it is exceedingly difficult to survey and appraise the missionary enterprise. This is especially true in Japan where a very large number of denominational organizations are laboring with



Indigenous Church Buildings—Chosen

Above — Early stage

Below — Later stage



A Bible Conference for Women in Chosen

little or no regard to comity arrangements and where a great variety of methods of work are being followed. In Chosen such a task is much simpler, for the great majority of Protestant Christians are confined to two denominations which are working according to a well thought out plan of territorial division. Thus it is possible to find large and densely populated areas where there is practically only one denomination, which throughout its history has pretty consistently followed given policies or methods. This affords the opportunity for a true appraisal of mission policies and methods, together with the possibility of ascertaining which are most likely to succeed.

As is the case in Japan, the largest Protestant denomination in Korea happens to be Presbyterian, which numbers fully 75% of the total constituency for the whole country. While the Presbyterian salaried workers number less than two-thirds of the total for all denominations, the number of churches, their constituency, communicant membership, number of baptized adults during 1932 and total contributions vary from three-fourths to five-sixths of the totals for all Protestant churches. And while four Presbyterian missions are laboring in Korea, that part of the Church with which the Northern Presbyterian Mission is connected, constitutes about three-fifths of the total communicant membership of the Protestant Church, although the number of churches, their total constituency, the number of adults baptized in 1932 and the contributions are equivalent to only about one-half the totals for all denominations. The remarkable nature of these facts will be seen when it is realized that the salaried workers of this portion of the Presbyterian Church number only about one-third of the total for all denominations. These are among the reasons why so much interest is being taken in the Golden Jubilee of this Mission. And these facts challenge one to make a careful study of its work and methods in the hope that helpful suggestions will be found which can have fruitful application in our Japan church and mission work.

It is the intention of the writer to attempt to describe briefly the nature of the work of this one Mission and the portion of the Church with which it is closely connected, and to endeavor to indicate some phases of the Christian influence which is being exerted throughout Chosen. Because of lack of space and inadequate knowledge of the

work of other bodies, and in order to facilitate the above stated purpose, consideration will only be given to the work of the one mission. This is in no way to cast any reflection whatsoever upon the good work being done by the fine workers of other denominations.

In order to grasp the present work of the Chosen Mission in its proper setting, it will be in order to survey briefly the growth and progress of the last fifty years, which is set forth in great detail in the newly-published Mission History. The work had a very auspicious beginning on December 4, 1884, when the first missionary, Doctor Horace N. Allen, M.D. saved the life of a favorite nephew of the Korean Queen, whose assassination had just been attempted by a party of revolutionists. This providential episode was the initial means of winning the favor of the royal family and of disarming a great deal of anti-missionary prejudice. As a direct result, for many years, medical workers of the Presbyterian Mission were physicians to the royal family and heads of the Royal Hospital. It was this event, more than any other, perhaps, which gave prestige to the work at the very beginning and opened the gates of Korea to Protestant missionary work. During the subsequent twenty years Doctor Allen labored as missionary, and as the Minister, Consul General and Envoy Extraordinary of the American Government, holding these commissions under four Presidents. During the first decade, 1884-1894, in spite of opposition to religious propaganda, the early missionaries visited all the provinces and the Gospel had wide proclamation. The Mission had a net gain of twenty workers who adopted the famous Nevius Methods and adapted them to the needs of the Korean work. The Bible class training system and the principle of self-support were among the methods which have had a determining effect upon the Korean Church.

Doctor H. G. Underwood is quoted as summing up these principles as follows: "(1) Let each man abide in his calling, acting as an individual worker for Christ, living Christ in his own neighborhood, supporting himself by his trade. (2) Developing church methods and machinery, only in so far as the native church was able to take care of and manage the same. (3) In so far as

* For the statistics see the Minutes of the Twenty-Second Annual Meeting of the Federal Council.

the church was able to provide the men and means, to set aside those who seemed the best qualified to do evangelistic work.....

(4) To let the Koreans provide their own church buildings, which were to be native in architecture, and of such style as the local church could put up." Doctor C. A. Clark in his fine book on the Nevius Methods summarizes these cardinal principles to be: "(1) Missionary personal evangelism through wide itineration. (2) Self propagation with every believer a teacher of someone and a learner from someone better qualified. (3) Self-government with every group under its chosen unpaid leaders; circuits under their own paid helpers who will later yield to pastors. (4) Self-support with all chapels provided by believers; each group as soon as it is founded beginning to pay toward the circuit helper's salary. (5) Systematic Bible study for every believer under his group leader and circuit helper. (6) Strict discipline enforced by Bible penalties. (7) Cooperation and union with other bodies or at least territorial division. (8) Non-interference in law suits or any such matters. (9) General helpfulness where possible in the economic life of the people." These principles are mentioned in this connection because it is the writer's conviction that here is the chief explanation for the subsequent remarkable development of the Korean Church. While only 236 communicant members are reported for this first decade, it was in many ways the decisive period as far as Mission policy was concerned. The Mission was indeed fortunate in having founders who were statesmanlike and far-seeing enough to make plans for a church which should be self-governing, self-supporting and self-propagating.

The second decade, 1894-1904, was one of political upheaval, the Sino-Japanese and Russian-Japanese wars being in part fought on Korean soil and having a profound influence on the national aspirations of the people. The first struggle delivered Korea from vassalage to China and stimulated the movement for complete independence; which aspirations were checked by the latter war which was the beginning of the end as far as a Korean empire was concerned. Many people became interested in Christianity in these days, for this religion offered hope and encouragement to those who had become disheartened over the political events. During this decade the membership of the Church grew from 236

to 7,916 and the way was prepared for a great influx into the Christian Church.

The third decade was profoundly influenced by two events which might be described as spiritual and another event of great political importance. The first was a great revival which swept the church and was characterized by profound conviction of sin and restitution, enormous attendance at religious meetings and widespread preaching of the Gospel to unbelievers. The annexation of Korea by Japan in 1910 and the "Conspiracy Case," of 1911-1912 had considerable effect upon the growth of the Church. While the latter incident had a temporary deterrent effect, the communicant membership had grown to 46,804, catechumens to 19,264 and the total adherents to 109,401 by 1914.

The last two decades, 1914-1934, have witnessed steady gains in the membership of the Presbyterian Church. The statistics for 1932 reveal that this growth has been continuous along all lines. In that year there were 1,496 self-supporting churches, 746 other organized churches and an additional 847 unorganized churches, or a total of over three thousand churches within the bounds of this one Mission; whereas in Japan in 1933 there were only a little over three thousand churches reported by sixty missions or denominations. The Korean Mission of the Northern Presbyterian Church in 1932 also reported that there were 74,566 communicant members; 26,366 catechumens who are also Christians of a type which would ordinarily be baptized in Japan; 199,625 adherents; and an average attendance in the churches of 160,864. The number of church buildings was 1,694, which indicates that nearly half of the Christian groups were meeting in homes, etc. The number of Sunday Schools in 1932 was 1,828 with an enrollment of 198,769 of scholars of all ages. The number of Bible classes of sessions four days or longer in duration was 1,571 with a total enrollment of 112,623 men and women. Sixteen Bible Institutes were held with an enrollment of 1,694, and there were 108 students in the one Theological Seminary. During the two decades the contributions of the Church were quadrupled and are now nearly twice the total appropriations of the Board to Korea, which include missionary salaries. The Church was called upon to undergo another severe testing time in 1919 in connection with the "Independence Move-

ment." However, since that time the policy of the Government has grown more conciliatory and at present sincere efforts are being made for mutual cooperation. The Mission now includes 155 workers who are closely associated with the 790 pastors, evangelists and Bible women, and the 1,125 Korean teachers who labor in about 275 schools and kindergartens, 267 of which are self-supporting.

The writer was impressed, while in Chosen, that all forms of the work of the Mission were primarily evangelistic in purpose and that the workers were dominated by the great purpose of winning souls to an allegiance to Christ. Thus in the following description of the work under five heads, he has the feeling that oftentimes the distinctions are more artificial than real.

EVANGELISTIC WORK.

There is a clear understanding in Korea between the Methodists and Presbyterians with regard to the division of territory; and as these denominations constitute fully 90% of the Protestant Church, this comity arrangement is very effective indeed. Thus outside of such urban centers as Keijo and Heijo, the territory is worked for the most part by one or the other of these denominations, but not by both. Such a policy has facilitated the evangelization of the whole country and the constant aim is to reach all the centers of population in effective fashion. Fully 73% of the Korean churches are rural in character which is in keeping with the fact that about 80% of the population is rural. It is said that the Church is reaching about one-eighth of the population in the south, one-fifth in the central part, and one-third in the north; which facts are indicative of a very strong Christian influence in Korea. During the past summer, the writer happened to be traveling in Manchukuo and engaged a Buddhist priest in conversation, who while then a missionary to that country had also spent a number of years in Korea. Upon being questioned with regard to religious progress in these countries, the priest stated that while things were not going very well with Buddhism, the progress of Christianity in Korea was little short of phenomenal.

From the beginning, the emphasis in the Chosen Mission has been upon extensive itineration for purposes of preaching the

Gospel and caring for the various Christian groups. Thus, the ordained missionaries are assigned to the oversight of large circuits by the respective Presbyteries; some of these circuits being so large that it is impossible to visit the churches more than twice a year. Neither the campaign style of work nor the use of fixed preaching halls or chapels have proven to be effective methods for rural Korea. Personal conversations in the outer guest rooms of the homes, and by the wayside, the distribution of tracts and preaching in the market places—the “old man-to-man way of evangelism” has proven to be best in Chosen. A single believer, a believing family, a small group of believers will form the nucleus for the establishment of a Christian group which later becomes a church. Such groups meet first in the home and it is not until they are strong enough to provide their own chapel that a special church building is set aside. It is not so easy to become a communicant member of the Church in Chosen. Records are kept of the church attendance and general progress of new believers and after from six months to several years, depending upon the degree of progress, the believer is examined for the catechumenate. “When candidates for baptism are examined, they are asked as to their Bible study and prayer habits, their knowledge of Jesus and the plan of salvation, repentance of sin, marriage relations, conditions in the home, and as to whether or not they have preached the Gospel to others.” Baptism may not take place for years and “the examination is much more thorough and searching than in American churches.” Thus it means something to be a Christian in Korea and church membership is not entered into lightly. The pastoral care of these groups of Christians with the examination and guidance of catechumens, etc. requires a great deal of the missionary’s time.

As indicated in an earlier section of this article, the number of Christian groups is too large to make it possible to depend upon the salaried workers for leadership. In fact there are as many as seven thousand of these groups in the country districts. Thus it naturally follows that great reliance must be placed on lay leadership and the training of Christians for leadership is a major function of the Mission.

In this connection, mention should be made of the “Bible

Training Class System" for which Korea is justly noted. In fact the Bible is the center of the program of the Mission, for it is the Word of Life which brings forth new life in the believer and forms his chief spiritual nourishment. The word "Bible Class" in Korea must not be confused with the weekly class so common in Japan. The term refers to a week day class of from four to ten days of consecutive study, when the believers rest from their usual labors and come together, at their own costs in some central place for special Bible study, united prayer, preaching and testifying to unbelievers and for conference with regard to problems of the work. In 1932, over fifteen hundred such Bible classes were held, The total enrollment being over 112,000, men and women. These are, as Doctor C. A. Clark writes, "humanly speaking the greatest secret of the great growth in the church....." Another effective means for training Christians is that of the Bible Correspondence Courses which are conducted by the Board of Christian Training, which also provides leadership and literature for the Sunday Schools.

Korean Sunday Schools are unique in that they are attended by all Christians, both young and old and are times of real Bible study. The present enrollment for the schools of the Northern Presbyterian field is about two hundred thousand and that of the Daily Vacation Bible Schools is over 70,000. By way of giving special training to the church officers in a given circuit or district, the missionary tries to gather them for monthly, quarterly, or at least semi-annual conferences, where there is not only instruction in the Bible and prayer, but in church government, methods of work, etc. This prepares the way for attendance at the Bible Institutes which provide courses which require one or two months study for five years. These institutes are intended mainly for the training of lay workers, who either pay their own expenses or are helped by the churches. The curriculum includes, besides two or three hours of Bible study a day, such subjects as homiletics, Sunday School methods, music, catechism, hygiene, personal work, church history, etc. The attendance has usually averaged over five hundred each of men and women.

One of the great assets of the Korean Church is its great number of competent lay leaders who render voluntary service and accounts for the rapid multiplication of church groups in that land,

While visiting some of the great churches of Heijo, the writer noticed a building just a few feet from the main building. Over the entrance was the inscription: "Old Peoples' Prayer Room," which indicated that the elderly people of that church were meeting at regular intervals for purposes of intercession. The prayer meeting and prayer on other occasions is a main feature of the life of the Korean Church. A missionary told the writer of prayer meetings which began as early as two or three o'clock in the morning, even in the bitter cold of the winter. Bible study, prayer, soul winning—are these not the real secrets of successful evangelistic work?

SOCIAL WORK

In attempting to call attention to some of the work of the Chosen Mission which can be designated as "social work," it is rather difficult to distinguish this from the other forms of activity. However, one of the great services of Christian missions in Korea is in the reduction of illiteracy. In pre-mission times, Korean literature was written in Chinese characters which were unknown to all but the educated class. There was ready at hand, however, an easy Korean alphabet of twenty-six letters which from some standpoints is the most perfect system ever devised by man. The missionaries immediately saw the possibilities of using this alphabet in printing the Scriptures and other Christian literature, and thereby, not only furnishing the people with the Word, but also making reading universal. From that time, one of the initial requirements of a new Christian was that he learn to read, and thousands have become literate contemporary with preparing for the catechumenate. Thus it may be said "that the missionaries and the church popularized the People's Alphabet and brought it into general use even in non-Christian circles."

The literary class had despised the alphabet because "it was so easy that a woman could learn it." "In no strata of society have the benefits of Christianity been so noticeable as in the changes it has brought to Korean womanhood." When the first Protestant workers came to Korea, women were absolutely secluded and inaccessible, so that it was necessary to examine them for the catechumenate through a curtain and the missionary doctors were obliged to look at their tongues through a hole in a curtain. Aside

from a few high class women, only women of ill repute or dancing women were given any kind of education, and so it happened that some of the first Bible women were converted dancing women. "The missionaries brought to Korean women a message of salvation, release, hope, enlightenment, equality before God, with a rightful place of their own in the social order." One of the first duties of Korean Bible women was to go from house to house and teach women to read. Work among women along many of the so-called practical lines, such as mother's clubs, baby clinics, cooking and sewing classes, community welfare organizations etc. have been a part of the Mission program for many years. As a matter of fact, baby welfare work is a part of practically all station programs.

An interesting account of the enfranchisement of the butcher class is told in the History of the Korea Mission. Soon after the organization of the Central Church of Keijo, a butcher by the name of Pak was received into membership, whereupon many of those belonging to the gentleman class withdrew, although they later returned. This apparently did not discourage Mr. Pak, for subsequently, with the help of several missionaries, he succeeded in persuading the government to issue a proclamation which enfranchised the butcher class and permitted them to wear citizen hats. Not content with this accomplishment, Mr. Pak became the evangelist to this outcast class and went from town to town making the proclamation known and persuading the magistrates to enforce the order. It is said that some of this former outcast class were so happy over their enfranchisement that they even wore the citizen hats to bed.

While the medical work of the Mission will be considered under another head, it is well to mention at this time the very notable work which is being done for lepers; members of the Mission being the pioneers in Korea. The present work for lepers centers at Taikyu where over five hundred patients are housed in a fine group of buildings. One very impressive feature of this work is the self-help agriculture department of the hospital where the very latest methods are being used. With livestock, poultry, rabbits and extensive truck gardens, foodstuffs are not only supplied to the inmates of the hospital, but the able bodied lepers become skilled in agriculture, so that they are able to be self-supporting when the

disease is arrested and they return to their homes. This institution is receiving financial assistance from the Japanese Government and also from the Empress Dowager.

The Korean Church has undertaken to establish homes for the aged in two station centers and orphanages in three centers. A very notable work for neglected children commenced in Heijo in 1930 and has since been started in other cities as well. These children are organized into "Bible Clubs" with a daily program of three hours for five days each week. The curriculum includes: Bible, history, geography, language, arithmetic, nature study, first aid, a daily devotional hour and physical exercise. The leaders are chiefly students of the Union Christian College, thus providing them with a splendid opportunity for Christian service. Some fifteen hundred are enrolled in Heijo and similar groups have been started in other cities. In view of the fact that the Government is only able to provide primary education for about 20% of the children, this movement is filling a real need and is much appreciated by the officials.

The Korean Church being chiefly rural in character, the Mission has always been cognizant of the peculiar problems of country people. Missionaries had a large part in the introduction of various foreign fruits, vegetables, grains, etc. Self-help departments in farming, dairying, carpentry, black-smithing, mat weaving, needle work, etc. are maintained in the schools of the four largest stations. Under the auspices of the General Assembly, a "Farmers' Life Magazine" is published by the College at Heijo, which has an Agricultural Department. Farmers' Institutes, along the same lines as the Farmers' Gospel schools of Japan, have also been carried on in a number of rural centers. With land ownership decreasing at the rate of 11% and tenant farmers increasing by 20% every ten years, it is apparent that rural problems are becoming increasingly acute in Korea.

MEDICAL WORK

Anyone who is familiar with the medical work of the Korea Mission and who at the same time has read the criticisms and suggestions of the Layman's Appraisal Commission with regard to Medical Missions, cannot help but wonder what their reactions

would have been had they visited Chosen. The Mission maintains eight hospitals which in 1932 ministered to 5,123 in-patients and 165,095 dispensary patients. These institutions are mainly self-supporting, for less than 3% of the total budgets are from Board appropriations, although as much as 50% of the patients could be classed as charity cases. While high professional standards are maintained in all hospitals, evangelistic work is an integral part of every hospital program. Doctor Fletcher, the busy superintendent of both the Hospital and Leper Asylum at Taikyu, states the aim of his hospital to be: "to have every member of the staff feel a triple responsibility:—(1) for the preaching of the Gospel to every patient, (2) for winning to Christ as many patients as possible, (3) for seeing that new converts are united to the church. As to method, the hospital staff is organized into a preaching society.....and sends evangelists into the country to reside in the non-Christian villages of patients." Forty-four churches have resulted from this evangelistic program. Similar methods are used by Doctor Chisholm and his staff at Syenchun and a large number of people have not only been won to Christ, but they have formed the nuclei of a number of rural churches which have been the direct fruit of the hospital work. The hospital evangelists spend one month dealing with patients in the wards and dispensaries, and another month itinerating among the pastorless Christian groups. This is followed in turn by evangelistic work in villages, which though untouched are the homes of former patients. With a corps of six evangelists, it is possible to keep two each at a time in these three fields of evangelistic activity.

(To be Concluded)

A Short Bibliography on Chosen

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THE "NAGAI TRANSLATION" OF THE NEW TESTAMENT

H. W. MYERS

It is a cause for especial gratification that increasing numbers of Japanese, both ministers and laymen, are taking up the study of the New Testament in Greek. Out of this study we may confidently expect new light on the study of the New Testament in Japan. In January, 1928, the Rev. Naoji Nagai of Tokyo published a Japanese translation of the New Testament which has been welcomed as an outstanding work of Japanese scholarship. All over the country many pastors and laymen who are unable to read Greek have bought and read this book, feeling that they were getting a new insight into the real meaning of the Bible. I understand that this translation has been officially endorsed by the Holiness Church, and perhaps by some others. I have heard it described as "perhaps the best translation of the New Testament ever made in any language." Very high praise, surely.

Introduction. A perusal of the introduction brings many surprises. For instance, we are told that the Stephanus text has been used, because it is the "basis" on which all later texts are founded. Hence Mr. Nagai has gone back to Stephanus as the original, cutting out the emendations and changes of later hands! A weird conception of the place of textual criticism. Then Mr. Nagai tells us that he has avoided the help of other translations or commentaries in English, Japanese or Chinese, using only some Latin translations. I presume that we are meant to understand by this that this book represents Mr. Nagai's unaided scholarship. He does not tell us whether he avoided the use of grammars and lexicons. Then we learn that the translation is literal, and that as far as possible the style of each writer has been reproduced in the Japanese.

In the treatment of synonyms, Mr. Nagai has tried to find a definite Japanese term to represent each Greek word, and as far as

possible to stick to this one term in translation wherever the word occurs. The aim is good, no doubt, but the results are far from happy at times. Where one arbitrarily chooses an equivalent in another language for each of a group of synonyms, his very consistency will lead him into fantastic blunders.

Some Felicitous Translations.

In reading through this translation I have noted a number of very decided improvements on the Bible Society translation, and the short list that I give might be greatly extended.

1. In Matthew 13:5 the word for stony ground is translated "*iwa-ji*" instead of the "*ishi-ji*" of the older version.

2. In Matthew 14:20 he translates the twelve baskets as "*te-kago*," and in 15:37, the seven baskets as "*kago*." This is quite good.

3. In John 1:12 we find, "He came to His own (*butsu*), and His own (*sha*) received Him not." This is literal and accurate, and much closer to the Greek than the old version.

4. In 1 Cor. 13:2, for "If I have not charity I am nothing," we read, "*Ai nakuba ware wa mu nari*." This is excellent!

5. In Rom. 2:1, "Without excuse," we read "*Nanji wa bemmei subeki nashi*." I like this better than the Bible Society's version, "*Nanji ii-nogareru sube nashi*,"

Some Conspicuous Faults.

The worst faults in this translation result from the mistaken principles announced in the introduction.

1. Take the Stephanus text chosen. I find seventeen full verses and a great number of shorter passages that were cut out by the Bible Society translators and restored to the text by Mr. Nagai. These verses were in the King James Bible, and in the older Japanese translation, but all have been rejected by modern scholars because they are not found in the oldest and best manuscripts. Stephanus did not have access to any one of the four best manuscripts that we have today. This is really a serious matter with a translation that aims at meticulous, literal accuracy.

2. In a mistaken effort to imitate the Greek order of words, Mr. Nagai often succeeds merely in making a jargon,—neither

Greek nor Japanese. For instance, in Matt. 3:17 and 17:5, "This is my Beloved Son" becomes "*Kono mono wa waga Ko aiseraruru mono nari.*" John 3:16 becomes, "*Kami wa sono Ko Hitorigo wo atae tamau.*" In Matt. 22:13, "outer darkness" becomes "*kuraki ni soto ni.*" I submit that to take an idiomatic, common Greek expression and turn it into an unidiomatic, uncouth Japanese expression is not real translation at all.

3. Next look at Mr. Nagai's laudable aim to represent each Greek word by its literal Japanese equivalent,—as far as possible. If a budding English student should find the expression "Good Morning," and should translate it as "*Yoki asa,*" he would get a fair approximation to some of Mr. Nagai's literal translations.

Look at Mark 14:4, where "some had indignation within themselves." Mr. Nagai makes these people get angry at themselves: "*onore mizukara ni mukaite haradateri.*"

Look at Mark 1:9, 2:23, 4:4, etc., where in English we represent one Greek word by "it came to pass." It is almost incredible that this should be translated "*kaku ariki,*"—as if one should sprinkle "it was thus" here and there through his English. Mark 4:4, "And it came to pass, as he sowed" becomes "*Kakute kare wa makitaru toki kaku ariki.*"

I was puzzled to explain the excessive use of *sunawachi* in some narratives where it seemed unnecessary and unmeaning, with no corresponding Greek at all. It finally dawned on me that Mr. Nagai had mistaken the commonest of Greek third personal pronouns (*hode, hoide*) for conjunctions to be translated "*sunawachi.*"

In Mark 1:24 the demoniac cries out "What have we to do with Thee?" Mr. Nagai imitates the Greek and turns it into unintelligible Japanese, reading "*Warera ni mata nanji ni nani zo ya?*"

4. A very unfortunate and inexcusable blunder is found in the translation of the Beatitudes, where the common inverted order of the Greek is misunderstood "*Saiwai naru mono wa rei ni oite mazushiki mono nari.*" "Those who are happy are poor in spirit!" and so on through the passage.

5. The effort to give one word a uniform translation makes utter nonsense out of many passages. For instance, the Greek word "*alla,*" *but*, has three fairly distinct meanings in Japanese: *tada,*

kaette and *saredo*. Mr. Nagai nearly always makes it *saredo*, regardless of its real meaning. There must be some two hundred instances of this mistake.

Another striking error of this kind is the uniform translation of the Greek word "*psuche*" (soul), as "*tamashii*," whereas it very commonly means simply "*life*." Surely our Lord never intended to say in Mark 8:35 "Whosoever will *save his soul* shall lose it," as Mr. Nagai makes it. Surely Matt. 6:25 does not mean "Take no thought *for your soul*, what ye shall eat, or what ye shall drink." Yet that is what Mr. Nagai makes the passage mean.

A common Greek word for seeing is "*horao*," which Mr. Nagai always renders by the cumbersome phrase, "*mano atari miru*," to see before one's own eyes. The common Greek word for speaking is "*laleo*," which becomes "*mono-gataru*," to relate, narrate, or tell a story.

In a brave effort to distinguish between the two Greek verbs for love, "*agapao*" and "*phileo*," Mr. Nagai translates the latter "*nengoro ni shi maerasu*," fairly spoiling the beautiful passage in John 21, "Lovest thou me?" and sadly missing the distinction between the words.

6. Such new translations as "*Shin Keiyaku Seisho*" for New Testament, in place of the familiar "*Shinyaku Seisho*"; or "*Shukai*" for Church, in place of "*Kyokai*," may or may not be improvements; but I see no justification for the change. Such unusual words as "*ko-toko*" for couch in Acts 5:15; "*okite gakusha*" for lawyer in Luke 7:30; "*eraion*" for oil, Luke 7:46; and "*nuboku*" everywhere for servant (*doulos*) do not appeal to me.

Illustrations of the above points might be added indefinitely. Most of the trouble goes back to the explanation given in the introduction, that Mr. Nagai had consulted no other translations or commentaries. Had he made good use of the available translations, lexicons and commentaries of competent Greek scholars in Japan and other lands, he might have avoided the mistakes that disfigure his pages, and might have made a really great contribution to the knowledge and love of the Bible in Japan. As it is, many will be helped by this book, but it can never seriously rival the translation of the Bible Societies in accuracy, intelligibility or beauty.

A SCIENTIST IN THE SOUTH SEAS

K. E. AURELL

The following are extracts from a report of a speech delivered recently in Tokyo by Lieutenant-Colonel Akiyoshi of the Japanese Navy who is an earnest Christian.

Colonel Akiyoshi is an eminent astronomer in the hydrographical department of the navy. In the hot season of 1932 he was sent to an important point on a certain river in Manchuria to make meteorological observations. Physically he appeared to be in ill health, but while there he never resorted to any particular medical care. Furthermore, while in the midst of people who were in constant fear and danger of attacks by bandits he had perfect confidence in the protection of the living God. He always carried a Bible and whenever there was a bit of leisure time he would read the Psalms, and thus in absolute consciousness of safety and peace he carried on in the work which had been entrusted to him.

Quite recently when an eclipse of the sun could best be observed from one of the mandated South Sea Islands, Colonel Akiyoshi was sent there as one of the officers among American and Japanese astronomers. It is well known that the navy of Japan put the warship Kasuga at their disposal and did many fine things to enable this party of scientists to attain success in the study of the eclipse at this time. Colonel Akiyoshi served as chief officer of the group and gave close attention to all preparations taking upon himself various tasks, in addition to personal observance of what is called the science of terrestrial magnetism, making it manifest to everybody that he was a most faithful and diligent scientist. However, leaving all that, let us now come to the episode in connection with the eclipse observance on that island as the Colonel related it.

The island on which the eclipse was observed is one of the smallest of the South Sea group mandated to Japan, containing only about 15 acres which can be walked around in about 12 or 13

minutes. It is truly a beautiful island making one think of the Garden of Eden. All the 380 natives there are Christians having the purest faith. Hence a perfectly peaceful atmosphere prevails throughout the island. The largest building there is the church (floor space 100 mats or 3,600 sq. ft.). That was the only place that could be negotiated for as suitable temporary quarters for this group of scientists. That being the case these scientists were not permitted to smoke nor drink liquor within its walls. Not even drinking of beer was allowed. The islanders to a man do not smoke nor drink liquor of any sort, and every morning and evening at the ringing of the bell they gather at the church for worship. They know no folk-songs or popular airs—their songs consisting only of Christian hymns.

Sunday is strictly observed, no work whatever being done—the children even not engaging in play. Every one of them, adults and children alike, regularly attend Sunday School and services.

When the League of Nations mandated this particular group of the South Sea Islands to Japan it was stipulated that as Christianity was the religion there, Japan should be responsible for the continued propagation of the same. It is an interesting fact that Japan has faithfully adhered to that arrangement. At present there are three Japanese ministers at work on those islands.

Now, among this group of sixty scientists observing the eclipse of the sun at this time Colonel Akiyoshi as chief officer was the only earnest Christian. Being among these American and Japanese scientists and a number of newspaper men who lived most extraordinarily ungodly lives, and standing between them and those simple-minded Christian islanders he was very anxious that the latter should sustain no spiritual harm. It was a tremendous task so to guard them in all relationships that the priceless innocence of the natives would not be defiled. The Colonel keenly felt that Providence had willed it that he should be there for that purpose and, in full assurance, he filled his post in every respect successfully. Some of the scientists regarded the childlike faith of the islanders as nothing but superstition but this attitude and ridicule the Colonel felt was a rejection of God and he could not but regard such scientists as a sorry lot of beings.

On this island there is a native preacher, about 27 years of

age, called Ruben. This Ruben together with his wife and mother-in-law are exerting a very strong Christian influence. Therefore as a matter of course he became the representative of the islanders with whom Colonel Akiyoshi conferred in regard to everything. He entered into agreement with the Colonel that together they should exert their best efforts to ward off the dangerous unbelief and evil influences of the civilized scientists.

After arriving on the island seven newspaper men gathered on the sandy beach and had a beer-drinking feast to which the surrounding natives were enticed. They were urged to sing for them. As they knew nothing but Christian hymns they sang those. They had no instruments to play but their fine united voices made up for the lack of them. The Colonel, however, could not bear to have the natives sing sacred songs at that revelry of the ungodly. He regarded it as sacrilegious and stopped it, explaining to the natives that it was most indiscreet and sent them away. Not only that, but he persuaded the newspaper men to stop drinking and to end their jollification.

Furthermore, the Colonel persisted in his endeavors that nothing should hinder the important morning and evening worship. Thus during those hours he insisted on cessation of usual naval doings, radio exercises, or singing of war-songs etc., etc. in order that the islander's devotions should not be disturbed.

After arrival on that island rainy weather was of daily occurrence and work on the construction of a concrete foundation for the large telescope was delayed until fine weather came. Finally they were obliged to decide to do this work on January 28 and that date happened to fall on a Sunday. The labor of about 20 men of the islanders was needed or the job could not be done. But they could not be induced to work and the whole company of scientists were greatly troubled. To try to explain to the natives that it was for cultural purposes was of no avail. It might have been possible to command and force them to work on that day but, notwithstanding the importance of the work, the Colonel stood adamant as a Christian for the exemplary custom and pure faith of the islanders, determined that it should not be broken. He prevailed upon the scientists not to demand it. At last these world-renowned astronomers were themselves obliged to don workmen's garb and

make the concrete foundation for the telescope and leave the islanders undisturbed to keep Sunday according to their good custom.

Colonel Akiyoshi said about this experience: "Since then, in a deep devotional spirit I have done some serious thinking. Is it not our duty as officers to respect and conserve the Christian faith and customs of the natives of these islands? As a military officer I could have used force, but is not the former attitude the righteous way? However, I thank God that we were able at this time to accomplish our research without recourse to force or disagreeable actions."

Later the scientists fell in with the Colonel's proposal that a statement be formulated expressing to the natives sincere thanks for all their courtesies and kindly actions, and great pleasure over the fact that during the stay on the island no untoward action had destroyed the amity of the occasion, but everything had passed in perfect harmony, the geniality and courtesy of both islanders and scientists having contributed to the success of this very important scientific event.

The Colonel not only attended some of their meetings but also addressed them on several occasions. In the Sunday School he told them of the Sunday Schools in Japan, which though far away from their island home, had also earnest workers in them who prayed to God and sang the same songs, in like manner communicating with heaven. Together they had delightful fellowship in the Lord. The Colonel also told them about the annual commemoration of the accession of Japan's first Emperor, taught them the ceremonial song used at that time—also taught, and sang with them, the national anthem. It happened that the above mentioned national holiday in Japan occurred on a Sunday while the visitors were there. Therefore, following the usual morning worship between 7 and 8 o'clock, from 9 o'clock the memorial service was held, when all the Japanese, including those of the warship, gathered with the natives. The Colonel delivered an address interpreted by pastor Ruben, based on the words in 1 Peter, 2.17—"Fear God. Honor the King." The service, of course, was closed with three cheers for the Emperor of Japan. Also cheers were given for the visiting scientists. In the course of his speech the Colonel made mention of the forthcoming eclipse of the sun and

explained why the scientists had come to their island to observe it. Thus so impressed were the minds of the natives with the wonderful power and wisdom of the Creator of the universe that their hearts went out in inexpressible adoration to Him. Fully understanding the object of the visit and work of the scientists, the natives did their best to aid them in attaining success. As the time for the departure of the visitors drew near the islanders learned to sing in Japanese the song "God be with you till we meet again." On the day of sailing, as the ship slowly glided away from the temporarily built pier the islanders were all there singing that song, and it goes without saying that both crew and scientists were tremendously moved—even to the shedding of tears on the part of some of them.

Colonel Akiyoshi who was the very last man to leave the island had seen to it that the church building, which had been used during their sojourn, was cleaned and put in perfect condition in order that it might continue to be God's holy place to the islanders. Having prayed together with the pastor Ruben they shook hands and parted.

Finally, Colonel Akiyoshi said he had spoken to the whole group of scientists about this little island as the treasure of God. Its inhabitants have a pure childlike Christian faith that must be cherished and guarded. Fortunately this group of cultured men could appreciate the situation. But on the neighboring island, Truk, it grieved him to say, that owing to the influx of a bad lot of Japanese emigrants the natives were fast becoming perverted and demoralized.

In conclusion he said: "In Genesis we learn that when knowledge entered the Garden of Eden it caused the fall of the human race. I am fearful lest the above mentioned occasion may not have brought the beginning of evil to the simple hearted people of this island. Did a longing for the worldly pleasures of these so-called civilized scientists and newspaper men, begin in their hearts? Did the limited quantities of food, utensils etc. left there for distribution among them cause strife and trouble? Such thoughts rushed in on me to a distressing degree as I found myself on board the warship Kasuga returning to Japan."

THE JAPANESE SCENE

A Department Devoted to the Current of the Times

Culture is a word that has come into much use during recent months. Cultural societies and associations have been formed, and those already existing have increased their emphasis and augmented their budgets, in an attempt to bring the intangible, spiritual and idealistic elements of Japanese civilization to the notice of the world. The semi-official "Society for International Cultural Relations" (*Kokusai Bunka Shinkokai*), although founded but a few months ago, has been granted a budget of ¥500,000 annually by the Foreign Office for the purpose of spreading abroad the knowledge of the true Japanese spirit and culture.

Providing exchange professors for foreign universities, compiling dictionaries, encyclopaedias, and handbooks on Japanese art and customs, producing films showing the every-day life of the people of this country, appointing liaison officers in centers of Western civilization, and promoting the translation of Japanese classics into European languages are some of the projects already attempted by this organization. Similar associations are being launched upon adventures no less ambitious. A member of the Imperial Family has been appointed honorary president of the Society for International Cultural Relations and the President of the House of Peers, its president, while the list of its advisers reads like a roster of the great and wise ones of Japan.

To one who has lived in Japan even a short time the necessity of such a work as this is all too evident. With the history, poetry, philosophy of Japan hidden behind the screen of Chinese characters requiring a life-time to master, and with the commercial and political aspects of modern Japan all too often filling the headlines of their newspapers, Westerners are prone to neglect the fact that Japan has a peculiar and highly-developed culture. Or if they remember it, they are liable to confuse its real culture with the superficial reports of tea-house and night-shop life carried back by

chance tourists and world travelers. Culture is an evanescent thing, however, more easily caught than taught, and some may doubt therefore the value of such determined attempts to impose a knowledge of the culture of a people upon other nations and races. To many Europeans and Americans, indeed, these attempts, worthy as they are, will be dismissed as "propaganda" and damned thereby. Nevertheless, remembering the abysmal ignorance of most Westerners, even the educated ones, of Japan and her civilization, one can expect great good to result from the movement.

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Contemporary Japan, a quarterly published by the Foreign Affairs Association of Japan, is one of the leading organs written in English for the purpose of introducing Japanese culture to Westerners. No one can read it without admiring its set-up, the thoroughness of its scope, and its generally interesting choice of subjects. The writers, both Japanese and foreign, are men who know their fields, and although the objective attitude is sometimes absent, and there is a natural tendency to exhibit only the bright side of Japanese culture, the articles as a rule are a genuine contribution toward an understanding of present-day Japan. Another quarterly, "Cultural Nippon" published by the Nippon Cultural Federation, is the organ for the dissemination of the socio-political ideas of Dr. Chikako Fujisawa. The object of this periodical is to "induce the Japanese people to get a firmer grip on the intrinsic value of their cultural heritage" to "strengthen by peaceful methods the common spiritual bond which links our people quite spontaneously with other Asiatic peoples," and "to introduce to the world at large the salient features of Japanese culture."

In this connection, one should not neglect the well-printed books being issued by the Hokuseido, and other publishers, thoroughly Western in style, and for sale at comparatively low prices. Among works thus issued are those of Dr. James A. B. Scherer, formerly a missionary in Japan, but more recently an American educator. "Manchukuo—a Bird's Eye View," "Japan—Whithers?" and "Japan's Advance" are well-written presentations of Japanese problems from a sympathetic view-point. The books are distributed quite generously to parties of foreigners visiting Japan.

Heightened national feeling has been evidenced by one or two linguistic controversies which have arisen during recent months. The first of these—the substitution of the term “East Asia” for “Far East” in a statement made by a Foreign Office spokesman—aroused quite unnecessary discussion abroad. The phrases “Far East” or “Extreme Orient” used in popular as well as diplomatic language to identify the eastern section of the Asiatic continent and its outlying islands, describe this section of the world as being distant from that which was the center of civilization when the terms were coined. With the shifting of world interest and world problems to the Pacific basin, however, the terms although familiar have become anachronistic. “East Asia” (why not “Eastern Asia?”) on the other hand is a purely geographical term, with no connotations or implications of distance or nearness, of superiority or inferiority. Moreover, it gives greater clarity to speech, for, when a citizen of California, for example, speaks of Japan as being in the “Far East” it requires an imaginary circumnavigation of the globe to realize what is meant. (To define the limits of “East Asia” is a problem for future diplomats to settle).

However, the proposed substitution of the word “Nippon” for “Japan” and its cognates in Western languages is quite another matter. The problem arose at the time when a commission of the Department of Education recommended the adoption of “*Nippon*” rather than “*Nihon*” as the correct pronunciation of the characters signifying “Japan,” a very logical proposal, for (especially to a foreigner) it seems anomalous that a people should have no fixed form for the name of their country. But, to ask foreign nations to revise their own languages to the extent of adopting “Nippon” instead of the terms made familiar by centuries of use, has seemed to many to be overstepping the authority even of the Department of Education. Manufactured articles marked “Made in Nippon” have been returned by the American authorities, thus showing that there is more involved in the question than first appears on the surface.

The application of the principle involved would result in the widespread revision of our geographies, for Japan is not the only country whose place-names are not carried bodily over into the language of other nations. Just how “Firenze” became “Florence”

and "Napoli" "Naples" would make an interesting study, but the latter names have long been accepted as the English equivalents of the real Italian names of the cities. If the term "Nippon" were adopted instead of "Japan," then consistency would require that we adopt also "Deutschland," "Italia," "Polska," and a hundred others which occur readily to any one who has travelled or who collects stamps. Hungary would become "Magyarország," while in the case of Switzerland, we would be forced to enrich the English language by the introduction of four terms, "Helvetia," "Suisse," "Schweiz," and "Svizzera"! Conversely, we wonder whether the Department of Education would approve a revision of the Japanese language designed to replace the commonly used Japanese names for foreign countries by others reproducing in Japanese the actual sound of the name of the country in its mother tongue?

The "Papa-mamma controversy" evoked by the Minister of Education enlivened the torrid summer months for multitudes of readers of the Japanese newspapers. On August 29, Minister Matsuda announced that he would soon issue instructions forbidding the use of the foreign terms "Papa" and "Mamma" in primary schools and kindergartens, on the ground that such foreign words were prejudicial to the traditional relations of Japanese children and their parents. The subject was aired from every angle, demonstrating, if nothing else, the extent to which these words are used among Japanese persons of the upper and middle classes, and the affection with which the people cling to them. The Minister's proposed instructions have not yet been issued.

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Civilization as well as *Culture* is being investigated. The reaction to foreignism shown among certain groups of Japanese society today has led to a wholesome study of the principles underlying the civilization of Japan and those underlying Western civilization. A speaker at a gathering held in the Asia Club recently contrasted the individualistic and practical nature of the underlying concepts of Western civilization and the "spiritual" nature of those underlying Japanese civilization. That Western civilization is materialistic and Japanese civilization spiritual is taken as axiomatic by large sections of Japanese thinkers, but by

the word "spiritual" is usually meant the concept that society and the nation is a single unified spiritual entity, as contrasted with the pluralistic individualism of the West.

In connection with this attention might be called to the present revival of the philosophy of *Kodo* (The Imperial Way)—a subject which deserves the greatest study by those concerned with the future development of Japanese morality and religion. Especially significant in this connection was the address made by General Sadao Araki before the Oriental Culture Summer College this year, on "Bushido as a Deterrent of International Conflict." "I wish to declare to the world at large," said the General, "that our Japanese way is based upon benevolence and fairness and that Bushido aims at carrying out our beliefs even at the risk of our lives. Only Bushido can solve disputes without bloodshed. It is the one key to permanent peace." Bushido, he further declared, is not militarism, but is the martial spirit which "aims to induce us to execute with responsibility our innermost convictions, transcending life and death." The only hope of the world, according to the former War Minister, "lies in the harmonization of material civilization and spiritual culture. Against individualism must be placed the spirit of cooperation and the spirit of the big family. Amalgamation or fusion of Oriental culture and Occidental civilization, combining spiritualism and materialism in a harmonious manner, will give a lofty conception of human life under the sway of which men will rejoice in their lot and work with mutual cooperation. Humanity can benefit more from noble ideas than from mechanical technique."

These, and similar ideas are being propounded daily in Japanese magazines and newspapers, in conversations, and in students' compositions. While they may arouse opposition and evoke controversy, they can not be disregarded. Japan today is seriously bent upon working out a synthesis of the age-old conflict between culture and civilization.

DEPARTMENTAL NOTES

THIRTY-THIRD ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN, 1934

T. T. BRUMBAUGH, Secretary

Sixty-eight delegates representing twenty-nine mission bodies responded to the roll call of the Thirty-third annual meeting of the Federation of Christian Missions in Japan held at Karuizawa from July 27th to 30th, 1934. A total of seventy paid delegate fees but two were unable to attend.

The Program

"Our Christian Responsibility toward Youth" being the central theme of the conference, the program approached the problem from three angles corresponding to the age groups to which it was felt that Christian forces in Japan should pay special attention; viz. early adolescents, later adolescents, and young married people.

"Christianity and Early Adolescence." To this so-called "Teen Age problem both morning and afternoon papers on the first day of the conference were directed. Miss Elizabeth Gillilan graphically outlined "The Church's Opportunity," and this was followed by an excellent paper by Mr. Winburn Thomas on "Newer Techniques in 'Teen Age Leadership.'" Periods of discussion were led by Mr. R. L. Durgin both following these two papers and in the afternoon following papers by Rev. Kiyoshi Yabe of Zeze Church on "The Church's Program for Children and Youth" and by Rev. Clarence Gillett on "Experiments in Group Activities." Both the papers and discussion in this year's program were exceptionally helpful and discerning.

"The Age of Older Adolescence" The morning of the second day of the conference, Saturday, was given to consideration of "Christianity's Contribution to Youth" of older adolescence, with brief papers as follows: "Experiments in Friendship" by Rev. J. Kenneth Morris; "Guidance in Vocation" by Mr. Tomio (read by B. F. Shively); "Brotherhood in Business" by Dr. W. M. Vories; "Guidance in use of Leisure" by Miss Emma Kaufman. The discussion of this session was ably led by Miss Anna L. White.

"The Church and Young Married People." Feeling an especial weakness in the church's technique in dealing with young married people and their new homes, the program committee secured papers from several experts in this field of service, Mrs. C. B. Olds opening the forum with an excellent study of "Young Married People's Problems and Needs," followed by the experience of Rev. Yabe and Mr. George Gleason, the latter formerly of Japan but now in California engaged in this type of service, his paper being read by G. S. Phelps. The discussion leader was Mr. J. H. Covell, and the response in opinion and experience was excellent.

Fraternal Delegates and Reception

Departing somewhat from custom the Fraternal Delegates from sister organizations were introduced and given opportunity to speak at designated times in the regular daily program. On Friday afternoon Rev. Akira Ebisawa and Dr. William Axling brought greetings and a challenging report from the National Christian Council of Japan. On Saturday Rev. M. B. Stokes spoke for the Federal Council of Protestant Evangelical Missions in Korea and told, among other very interesting things, of the semi-centennial of Protestant Missions which was recently observed in Korea. On Monday morning Dr. Y. Y. Tsu gave a cordial message from the National Christian Council of China and showed us glimpses of the magnificent spirit of the Chinese Church during the recent trying days. This is the first time our Federation has had a fraternal delegate from China and everyone felt it a great inspiration to have a national representative from that neighboring country as well as from Japan in our conference.

At the annual Federation reception to delegates, fraternal delegates and guests, other brief words of greeting were heard from far and near, and an official message from Dr. E. A. Armstrong, Secretary of the Board of Foreign Missions of the United Church of Canada.

Inspirational Addresses

The Federation was very fortunate this year to have as devotional speakers and lectress Dr. Lewis Hodous of Hartford Seminary Foundation (Connecticut) and Dr. Y. Y. Tsu of China. At the devotional hour on Friday morning Dr. Hodous took his textual bearings from Psalm 42 and II Corinthians 4, and spoke on the need for that Light out of the Darkness of the present day which comes only from awareness of God. Awareness of God in the human soul, Dr. Hodous urged, constitutes a new dimension in personality, a new center of living, and gives to all human life the same dignity and meaning which it awakens in ourselves, hence vitalizes

all it touches. It is the dynamic of the Kingdom which Jesus establishes in the hearts of men of good will. Dr. Hodous also addressed the conference and friends in a Friday evening lecture on the subject, "The Problem of Missions and its Solution." Testifying to the changes he sees in Japan since his last visit, the speaker pointed a forceful illustration of the cultural exchange that is going on throughout the world today, and especially in the realm of religion, and drew the conclusion that solution of the problem of missions involves sympathetic contact, cooperation and mutual sharing between Christianity and the world's other religions, supported by a vital vision of God on the part of all Christians everywhere and determination to organize all life about that Vision.

Dr. Tsu in Saturday's devotional period read the story of Jesus' return to Nazareth and first sermon in the home synagogue as told in Luke 4:13-32. Jesus' text was from Isaiah and the Master drew a sermon therefrom which was neither social gospel nor personal religion alone, but was "the whole gospel of God in human life," a consciousness of divine mission, a flowing down through each of us into very "bruised reed" in all society. Again at a specially announced Saturday evening meeting Dr. Tsu brought an interpretative message of China as he now sees his own vast, distraught but awakening country. Few of those present will ever forget the handclasp of Rev. Yabe and Dr. Tsu at the close of that dramatic session.

Sunday Services

Sunday was Federation Day as usual at Karuizawa Union Church. A morning prayer service at 7:00 was led by Dr. Harvey Clarke. At the union worship service at 10:30 Chairman C. B. Olds delivered to a capacity audience the challenging sermon printed elsewhere in this Quarterly. At 4:00 o'clock was held the annual memorial service, led by Dr. F. N. Scott, Necrologist. And this was followed by the Holy Communion, Rev. G. K. Chapman, minister.

Business

The business transacted at this year's meeting was small in volume but large in significance. The usual committees for the duration of the conference were appointed at the first session. Reports were made, at times designated, by all standing committees and Federation representatives on various boards and commissions. The greatest amount of discussion centered around the report of the Christian Literature Society with which was linked the report of the special committee authorized at the previous annual meeting to make a study of the relationship of the Christian

Literature Society and the Federation. This committee, Dr. L. J. Shafer being the chairman, after a year's study of the history of the Federation's relations with the C. L. S. had made the following recommendations: (1) that a legal opinion be secured to ascertain whether, under the existing situation or after the organization of a Zaidan (legal person) or a limited stock company, the Federation may have legal or financial obligations with respect to the acts of the C.L.S.; (2) that it be understood that the Federation may ask its representatives on the Board of Directors of the C.L.S. for any information desired; (3) that any action taken by the Federation with respect to the management of the C.L.S. be regarded as a statement of opinion to that body; and (4) that reports from the Society itself be received for information only through the representatives whom they may designate.

By executive action the securing of a legal opinion was authorized and this revealed that directors and shareholders in such a limited stock company as that which has been organized within the C.L.S. there could be no legal financial responsibility beyond that of the values of the shares (now well covered by property values), and that only such moral responsibility for indebtedness could be laid upon the constituent bodies (missions or churches electing directors) as these bodies might care to assume. This having been made clear, the report of the committee, already approved by the executive committee, was accepted in full.

The Federation then turned its attention to consideration of its future status and relationships, and after full discussion the executive committee's recommendation was adopted "that the incoming executive be instructed to make a study of the future of the Federation with especial reference to the transfer of its remaining administrative activities to the National Christian Council." (Secretary's note: At the joint meeting of the outgoing and incoming executive committees just after the annual meeting the following committee was appointed to undertake this study and to report to the executive committee in sufficient time to allow for consideration and recommendation to the annual meeting next summer:—C. W. Iglehart—Chairman, T. A. Young, L. C. M. Smythe, J. C. Mann, Charlotte DeForest, Harriet Jost, J. F. Ray, Paul Oltman, and the Federation Chairman and Vice-chairman *ex officio*.)

One of the final actions of the conference was an authorization to the chair to appoint a committee for the further study during the year of methods in youth leadership and this committee was appointed as indicated in list of committees appended hereto. Election of the Federations officers, committees and representatives for the ensuing year was then completed, with results as indicated below:—

New Chairman takes Gavel

In concluding the 33rd annual meeting of the Federation of Christian Missions in Japan Chairman Olds expressed a verbal resolution of appreciation to all who had helped make the conference constructive and helpful, as well as his personal gratitude for the support tendered him through his chairmanship of the body. He then introduced the chairman for 1934-35, Mr. G. S. Phelps who, after fitting words of tribute to the retiring officers, concluded the session with scripture and prayer.

Officers Committees and Representatives

OFFICERS—

Chairman—G. S. Phelps
 Vice Chairman—F. W. Heckelman
 Secretary—T. T. Brumbaugh
 Treasurer—R. H. Fisher.

EXECUTIVE COMMITTEE—The Officers and

Term expiring 1935—Miss M. B. Akard, J. C. Mann
 " " 1936 T. A. Young, Miss Esther Rhoads, Mrs. C. M. Warren (the two latter by executive action on authorization of Federation annual meeting.)

PUBLICATIONS COMMITTEE—

Term expiring 1935—Mrs. E. S. Cobb, Willis G. Hoekje
 " " 1936—Mrs. J. S. Kennard, Willis Lamott
 " " 1937—Arthur Jorgensen, G. E. Bott (latter convener)
 Editor of Japan Christian Quarterly—Willis Lamott. (By executive action)
 Editor of Japan Christian Year Book (to be announced later).

COMMITTEE ON WORK FOR KOREANS

Term expiring 1935—G. K. Chapman (convener), J. B. Cobb, Alice Bixby.
 " " 1936 Miss A. M. Henty, S. F. Moran.

COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS—L. J. Shafer, G. E. Bott (convener), H. D. Hannaford, C. S. Gillett.

COMMITTEE ON METHODS OF YOUTH LEADERSHIP—R. L. Durgin—Chairman, Miss Elizabeth Gillilan, Miss Helen Hurd, Winburn Thomas, L. S. Albright.

REPRESENTATIVES—

On Board of Directors of Christian Literature Society

Term expiring 1935—A. D. Berry, A. K. Reischauer, T. A. Young, J. F. Gressitt.
 " " 1936—Miss E. Kaufman, E. T. Iglehart, A. J. Stirewalt, C. P. Garman.

Term expiring 1937—Miss A. C. Bosanquet, W. G. Hoekje, E. H. Zaugg, H. W. Outerbridge.

On Board of Trustees of School of Japanese Language and Culture

Term expiring 1935—Gilbert Bowles, T. A. Young.

" " 1936—Mrs. H. D. Hannaford, J. C. Mann.

" " 1937—William Axling, L. C. M. Smythe.

On Board of National Sunday School Association

J. H. Covell.

On Board of Trustees of American School in Japan.

H. M. Cary.

On Advisory Committee of Canadian Academy

Mrs. S. O. Thorlaksson.

FRATERNAL DELEGATE TO KOREA

C. B. Olds.

FRATERNAL DELEGATE TO NATIONAL CHRISTIAN COUNCIL

G. S. Phelps.

NECROLOGIST

F. N. Scott.

CHRISTIAN LITERATURE SOCIETY

L. L. SHAW

All who are interested in the dissemination of Christian literature in Japan will be glad to hear that all space in the new building with the exception of about forty *tsubo* is now rented. The first floor and basement are occupied by a temperance restaurant and Christian mothers are first in acclaiming its usefulness. They say they are most thankful to have such a place to which they can take their sons and daughters who are attending high school and college. There are now three of these temperance restaurants here in the very centre of Tokyo's great shopping district. That they are meeting a real need is shown by the crowds which patronize them. Friends at home cannot realize what an innovation this is, for in Japan *sake* (rice wine) is considered the ordinary accompaniment of every dinner and is used as a matter of course in every hotel and public dining room. So you can see why Christian mothers express so warmly their thankfulness in having a first class restaurant in the heart of Tokyo, most conveniently situated, where no liquors or intoxicating drinks are sold. As shops and hotels receive considerable income from

such sales it is worth while noticing that these very popular temperance restaurants are more than paying their way and are a great help to both Christians and non-Christians.

The Christian Literature shop is on the second floor and having window space on two sides is spacious and well lighted so that books and papers can be displayed to advantage. The prosperous condition of all trades which are connected with the army and navy replenishment programme has not yet reached the book trade so that progress there is slow.

Mrs. Yokoyama who has long written for C.L.S., has just won a ten thousand yen prize for a story soon appearing in the Asahi newspaper. So her books "Good Companions" and others are enjoying an excellent sale. And of course Dr. Kagawa is as popular as ever. He is now having "I was a Pagan" translated and we hope it may be published before Christmas.

Mrs. Muraoka, our popular writer for children, had the honour of having her last year's translated book 'Sister Sue' chosen by the Educational office (Mombusho), as one of the best stories for girls for the year. This is a splendid book for girls and also makes one of the best gifts for non-Christian women as it sets forth so clearly the Christian spirit of love and service.

Christmas preparations are well under way and we hope to bring out two picture books of scenes in the life of Jesus, one in *katakana* for very small children and one in *hirakana* for older children. The excellent sale of last year's devotional book has encouraged us to bring out a second which will consist of a series of weekly studies on the teachings of our Lord in regard to faith and practice.

There will also be excellent Christmas cards ready in November printed by C.L.S. which will be very suitable to send abroad, and of course the usual Christmas edition of our magazines. It would be a great help if all who want special numbers of our children's magazine for Sunday Schools would order early.

Miss Cooper and Mrs. Inukai who have been in charge of music at the Hiroshima Girls' School have translated, *The Art of Hymn Tune Playing* by Mrs. Anna H. Hamilton.

This is a much needed book. In pioneer missionary days church music attracted many young people and helped to hold them, but the progress of Western music in Japan has far outstripped the churches and there is much need of development and training in church music. This book is in press and we hope it will receive a warm welcome.

NEW BOOKS*Kyuyaku no Rippo*—K. Kobayashi

Old Testament Law	Price	.50 sen
Paper pp. 222	Postage	.04 sen

Mr. Kobayashi is a well known Christian lawyer in Tokyo. In this book he has arranged the laws given in the Old Testament and classified them so as to bring together laws relating to the Criminal Code, Civil Code, etc. This shows clearly how modern law both here and abroad is mainly based on Mosaic law and such a study will greatly interest many Christians and will be a surprising revelation to many non-Christians. The second half of the book contains an explanation of the laws showing their necessity and their value.

REPRINTS*Shizukeki Inori*—Mrs. Fraser

The Dew of Stillness—Trans. by Mrs. Miyagi.

Paper pp. 111.....	Price	.50 sen
Postage	„	.04 sen

This little volume of devotional studies for the morning hour has brought power and blessing to many Christians all over the world. This second edition has been warmly welcomed and all who are interested in the Oxford Group Movement will find it specially helpful for the quiet hour.

Hibi no Chikara—Mrs. Tillotson

Daily Strength for Daily Needs—trans. by Hon. S. Nemoto.

Outside the Bible this well known devotional book has had the widest circulation of any Christian book in Japan. New editions are continually called for and it may now be had in paper, cloth or leather.

SUMMER SCHOOL OF THE NATIONAL CHRISTIAN EDUCATION ASSOCIATION

Held at Tozanso, July 26-30, 1934

CHARLOTT B. DeFOREST

This summer school has passed the experimental stage. Every year until now its members have passed a vote asking the Association to conduct a similar school the next year. This year, the seventh, they decided not to ask its continuation but to assume that it was now an established institution.

The numbers, 138, exceeded any previous enrolment, and the geographical distribution from Hokkaido to Formosa probably broke the record, too. An unusually large number of music teachers made possible a sectional conference on that branch. There were fewer foreigners than usual, only four. But it was interesting that at least two Christian teachers from non-Christian schools came as a matter of special privilege. This suggests the possibility of the summer school being opened widely to Christian teachers in any institution. The only difficulty would be that of accommodating too large a group.

The principal subject of discussion this year was the proposed statement of the principles underlying the education in Christian schools. Consideration was given both in sectional meetings and in the school as a whole to two drafts of such a statement. These drafts were very stimulating and aroused much discussion. The matter is in the hands of the Executive Committee for further consideration and redaction before the Annual Meeting of the Association in November when it is hoped that an acceptable statement will be adopted by the Association.

It was interesting to find that a large number of schools are using the two Bible textbooks published two years ago by the Association: one on the Life of Christ and one on the Old Testament. The section on Bible teaching considered a number of suggestions to be incorporated in the next edition of these textbooks.

The outstanding impression made upon me at this conference was the way that Christian educators in Japan are combining the present emphasis on patriotism and *Nippon seishin* ("spirit of Japan") with their Christian principles. The present patriotic surge was evident over and over again in the meeting, but the conviction was also more than once brought out that Christianity has always done much to enoble the traditional Japanese virtues of loyalty to country and faithfulness to parents and family obligations, and that there is still much for Christianity to do for this traditional spirit.

Principal Ichimura of the Kinjo Girls' School, Nagoya, in his opening address as Principal of the summer school, pointed out that the real mission of Christian Education in Japan was to help develop the true national quality through *Yamato Damashi* (the Japanese spirit) made over by the Bible. This he said does not mean destroying our past, but in truth fulfilling it. Both Principal Ichimura and Dr. Abe, President of Aoyama Gakuin, who spoke at the opening Vesper Service, reminded the members of the school of the debt that early education in Japan owed to pioneer missionaries in many different places. There was a delightful international spirit shown side by side with the intensified patriotism of the times.

THE OXFORD GROUP MOVEMENT IN JAPAN

P. G. PRICE

Ten House Parties and three Schools of Life held during a period of six months is the record of the Group Movement in this country. In three of these Parties the English language was used and in seven Japanese. The total attendance at all Parties combined was about five hundred. Most of them were held in hotels where special rates had been secured. There was practically no mission support. In some cases individuals were helped by other individuals under guidance. All of the House Parties were carried on without budgets, without deficits and without worry about money. There were no "oreis" or presents for speakers. Many had to make great financial sacrifice to come. The House Parties were held in the faith that God would provide for work He wanted done and He did.

The Group Movement was launched in Japan by a few men and women who had received new life from the Movement in the West; in most cases through direct contact. They addressed meetings and gave personal interviews. This resulted in creating in the hearts of a considerable number a longing for new life and power. It was these interested people who came to the first House Parties. Among the original Group of leaders was Rev. K. Ono of Osaka and Miss Tomi Furuta, Head of the Woman's Department of the Japan Methodist Church, both of whom came into contact with Dr. Buchman while he was in Japan some twelve years ago. Then there was Mr. Yoshimoto who returned from Oxford in the spring of 1933 to Japan for year in his native land. He influenced many, one of whom was Mr. S. Fukushima who published a small book describing the principles of the Group Movement. Among the missionaries, the first in the this original group was Rev. F. H. B. Woodd of the C.M.S., a new-comer located for language study in Osaka. He introduced the Movement to the Karuizawa and Nojiri Communities in the summer of 1933. In the fall of that year three Canadians who had been revitalized by the Group Movement in Canada, returned from furlough. These were Miss Gertrude Shore of the Canadian Anglican Church and Miss Mary Haig and the writer of this report of the United Church of Canada. Still later in 1933 came Rev. Warren Reeve of the Presbyterian Church fresh from Briar Cliff House Party. This small group of Japanese and foreign leaders were the instruments used by God in planting the Movement in Japan and yet there is another and important one, Dr. T. Kagawa.

Note: Although in no sense sponsored by the F.C.M. or the N.C.C. of Japan the spiritually powerful movement which this report describes deserves space in these columns because of the vital influence it is wielding among Christians in Japan—*Editor*

He had his eye on the Movement for two or three years and with his quick spiritual insight he recognized the meaning of the small but rising cloud on the horizon. I will let him speak for himself. In his preface to the Japanese translation he had made of "For Sinners Only," he says, "Now there are social, ethical and religious reasons why the Oxford Group Movement has such power. In the faith of this Group in the direct guidance of God, lies the secret of the new conviction and assurance of supernaturalism which the 19th century almost lost. No matter how it may be criticized the essence of religion lies nowhere than in this conviction of God's direct guidance. Is it not true that we have been too differential to materialistic civilization and so failed to emphasize the spiritual experience of God's direct revelation and guidance to the uttermost.....The building up of society will never come while we forget the individual. Where can you discover any results from the social revolutions without the conversion of the individual soul? I do not mean by this that there is no need for social change. It is just because there is need for such change that I insist primarily upon the need for a genuine religious movement such as the Oxford Group Movement, centered upon the transformation of the individual. The experience of the Groupers of regeneration and their testimony to such regeneration, their sharing of grace and of confession—their assurance of the Holy Spirit—whoever wants to criticize these let them criticize. I myself am convinced that all of these Group methods are simply carrying on the eternal types of religion and that they are rowing in the main current of pure Christianity."

When the first House Parties were held Kagawa was absent in the Philippines but after his return he had a House Party in his own house led by Rev. S. Fukushima. He is now having prepared a translation of "I was a Pagan" by V. C. Kitchen. Mr. Fukushima's translation of "Inspired Children" by Miss Olive Jones is expected to be ready by November.

The Movement in Japan in regard to its development differs in some respects from that in the West. To begin with, hope of new power over temptation through the medium of the Groups is already with us. This travelled across the seas and comes from the tremendous demonstrations of the International Team in the big centres of the West. People are believing once more that God is a power available to the individual. As this hope already existed in Japan it was possible to pass at once to the House Parties without big public demonstrations which our small groups in Japan would have been unable to make.

Another difference in the initial stage of the movement here is that House Parties preceded and created groups rather than vice versa as is usual in the West. At the present time local Groups have been formed in Tokyo, Shizuoka, Osaka, Fukui, Kanazawa, Matsumoto and perhaps other places

as well. Both Kyushu and Shikoku have now considerable numbers in the fellowship. Team work, which is such an important feature of the movement in the West has not developed to any great extent outside of the House parties. In one place, namely Fukui Prefecture a good start has been made in Team work.

It remains for me to try to convey to the reader some idea of the experience enjoyed by those in the Group fellowship. Barriers which separated us from others such as hatred and resentment have been obliterated. This operates to remove the obstruction to full fellowship with God. Sharing of our sins with at least one other person is the Group method of preparing the heart so that God can forgive and give power to overcome. Then follows a complete surrender of the life to God and to His will. The result is new victory over temptation and contagious joy springing out of that release. This gives rise both to the desire to lead and the power to lead others.

FAREWELL

Fuji, for days unnumbered I have watched you
Until to me you seem to lie,
Some stately bird with snowy pinions folded
Against the broad, deep bosom of the sky.

C. Janet Oltmans

BOOK REVIEWS

GOLD MOUNTAIN. Philip F. Payne; OUT OF THE FAR EAST. Allan A. Hunter; ORIENTALS IN AMERICAN LIFE. Albert W. Palmer. Friendship Press, New York 1934.

Certain Christian workers and institutions in America are seeking increasingly on the one hand to assist the Orientals already in America in integrating themselves, and on the other hand, to promote sympathy and tolerance among American Christians for these Oriental groups, and the lands from which they come. Interest in this work has led the church to make a special study this year of the Chinese, Japanese and Filipino groups in America. For while it is true that these peoples comprise but two-tenths of one per-cent of the entire population of the nation, they constitute a sounding base for much Christian work. Unless American Christians are willing to practice Christ's love towards those Orientals they have seen it is rank hypocrisy to send missionaries to their brothers they have not seen. "What the Christians do makes so much noise the Orientals cannot hear what the missionaries are saying."

Each of these three books points out that the Oriental problem was unknown in America until the coming of the Chinese during the gold rush of '49. Industrious, thrifty, and commercially minded, they soon found themselves persecuted and hounded by the Nordic elements. Prevented from following the more lucrative professions, they were forced to work at menial tasks such as doing the village washing. The large proportion of males among them, their colorful appearance, and social ostracism led to their herding together in "China-towns" where because of prejudice and their "tong wars" they became exploited by writers of fiction and producers of "mystery" movies. Exploitation is the correct word, however, for police statistics show that the criminal tendencies of each of the Oriental races is below that of the remainder of the country. The passage of time has seen some of the animosity against the Chinese disappear.

The second group to migrate to America were the Japanese. It was not until after the aforementioned opening of Japan that these Orientals were allowed to leave their country. By the time they had begun these migrations, anti-Oriental prejudice was already strongly developed. While the Chinese were criticized for their clannishness the Japanese were feared for their adaptability. For these settlers readily made themselves a part of the new land. For instance, they resisted segregation by spreading to

the rural areas. Because of their low standard of living, their ability to farm intensively, and the rumors that they would soon overpopulate the country (Japanese families in America actually average less than three children) a wave of reaction drove them from the land. Certain factors indicate that this wave is now on the ebb.

The third cycle of the Oriental problem began with the passage of the Exclusion Act. It consists of Filipinos. Classified as "United States nationals," these people are not denied entrance and thus provide a cheap source of labor as a substitute for the decreased supply of Japanese-Chinese laborers. Due to their late arrival, sentiment against them is just now in formation. Consisting for the most part of young laboring men, these people are organized into "gangs" and are hired out on job contracts. In addition to the anti-Oriental prejudice, and the depression, ill will against these new-comers has been developed by their mating habits. Forced to find female companionship among the women of other races, these polished young cavaliers with Spanish background, have become unpopular with the male members of these other races.

Each of these three books presents in its own particular way many such facts not so well known to the layman. After recounting in detail the work of the church among these groups, they urge the necessity for an expanding Christian program to care for their spiritual and social needs, and for the development of a sympathetic understanding of them on the part of Christians. After all, they are human beings drawn into the "melting pot" by much the same influences that attracted Europeans. They too must be assimilated if America is to achieve a unity. Already they are American in mind and in many of their customs. Their children are completely weaned away from the old country. The factor lacking is a Nordic willingness to permit the Orientals to share on an equal basis. Nevertheless, these groups are as yet plastic, potential influences for good or bad. Only by a conscious effort on the part of the church to understand and help can the kingdom be extended to include these groups.

GOLD MOUNTAIN consists of story after story treating of these people, their problems, and needs. The first page begins with a narrative of a group of Chinese who came to the "Land of the Gold Mountain" to secure a quantity of this precious metal. Their consequent disillusionment is parabolic of that of most Orientals.

OUT OF THE FAR EAST begins with a vivid description of an event from the Los Angeles Olympic Games: the crowds cheer at the persistence of a Japanese runner who insisted on completing the 5,000 meter race though he lags behind. The book shows that the handicaps under which these plucky peoples have labored in American life are not so well known and have not elicited much sympathy. The style of the book is indicated by some chapter headings: "Barbed Wire," "Climate Changers," and the

"Economic Teeter-Totter." It contains fewer incidents than the former, having been written for the later 'teen ages. Like the practical pastor he is, the author has included many suggestions for the reader to follow if he is interested in changing the status of these groups. He urges the high school girls and boys to visit sweat shops where Oriental labor is employed; to agitate for the opening of Y.M. and Y.W.C.A. swimming pools to them; and he appeals to the churches to organize sincere, unpatronizing mixed groups which would seek to understand these Orientals.

Dr. Palmer's book—ORIENTALS IN AMERICAN LIFE—is the most scholarly of the three, and was written of course for the more mature study groups. While his survey is also more thorough, he actually says very little the other authors have not said—until the reader reaches the chapter, "Light from Hawaiian Experience." This picture was painted with materials gathered during the writer's long pastorate in Honolulu, and is of itself worth the cost of the book.

Surely one need not despair of the church at home if it is willing to take seriously the message of these study guides.

WINBURN T. THOMAS

CHRIST AND JAPAN, by Toyohiko Kagawa. Pp. 126. Friendship Press, New York, 1934.

This new book by one who today is recognized as one of the outstanding Christian leaders of our times, is of two fold value. Firstly, it gives us a lot of very valuable information about one of the most interesting nations in the world today. The national traits of the Japanese, the environment in which they live, their religious heritage, their attitudes towards other nations are discussed frankly and fully by one who is not only a loyal member of his own nation but also an ardent internationalist.

Some of Kagawa's comments on Western nations give one pause to think, the more so when we remember the broad-minded Christian attitude of the author and his personal contacts with many lands. Discussing the slowness of the Christian progress in Japan he says: "The reasons for this are.....Westerners who pose as Christians oppress the peoples of the East and plunder their territories through ruthless exploitation. The conviction has crystallized among the Orientals that it is futile to bring to the Orient a religion which does not first convert the people from which it comes. In the second place Westerners have taught the Orient that natural science and religion are in conflict. A third obstacle is the imposition on the Orient by the Occident of the capitalistic system which makes men slaves for money. The fourth obstacle is the influence of

Westernized cities here in the East which have inoculated the people with a frenzy for speculation. The fifth obstacle is the fact that over-individualistic Protestantism, with its bewildering number of sects, confuses the Oriental peoples and leaves them at sea as to the true Christian way," (p. 116 f). But he is equally critical of affairs in his own country. After a most sympathetic study of the contribution of the religions of Japan to the life of his own land, he says: "Japan's religions, whose avowed purpose is to save men from vice, on the contrary take the form of tolerating it and postpone salvation from sin until the world beyond..... In Japanese religions, religious devotion, piety and personal morals are wholly unrelated," (pp. 78, 97).

The author has some interesting things to say about the future of Manchukuo (p. 60) and also about the strength of militarism in Japan.

The second value of the book is the revelation that it gives of the soul of Kagawa, and more, of how Christ works through an Oriental mind face to face with modern world conditions. The appeal of Christ, eternal in its freshness, is brought out in a new light by this Eastern disciple. It is essentially Cross-centric; but at the same time it is closely linked to society. A purely individualistic religion gets small quarter from Kagawa. "As the correlated activity of the five fingers is greater by far and more fundamental than the aggregate activity of each individual finger, so it is not enough to save only the individual and set up no principles for the social order. Unlike Buddhism, the religion of Jesus teaches not only grace for the individual; it also postulates the Kingdom of God," (p. 112f).

Kagawa's criticism of Christian 'doctrine' as such should be read in the light of the fact that Buddhism, the most popular religion in Japan, is called "The Doctrine of Buddha" and Christianity unfortunately has been given the name of "The Doctrine of Christ" instead of "The Way of Christ." We very cordially recommend this book.

W. H. MURRAY WALTON

TYPHOON DAYS IN JAPAN. Robert S. Spencer. \$2.00. pp. 171.
Friendship Press, New York. 1934.

After being absorbed in this delightful volume, enjoying every page of it, the reviewer is tempted merely to say, "I cannot tell you how good it is—you'll have to read it yourself."

This small book is a charming piece of literature, skillfully done. It's interesting thruout. The author's use of anecdotes is superb. They begin, and are liberally sprinkled, in each chapter, giving it atmosphere and point. Atmosphere—that's what the book has—born of the writer's viewpoint and

aim. A missionary son of Japan, an observing student, writing with a sympathetic purpose, he is well equipped to create that interest and sympathy of a people now so much criticized. He has caught the spirit of Japan and helps us to grasp it. Sympathetic, he has the praise of not overstating his case.

One is led to comment on the comprehensiveness of the comparatively short volume. Practically every phase of life and missionary endeavor is skillfully woven into the story. "To understand Japan's struggle amid the storm is a vital task. It is a way towards world peace. It is a definitely Christian adventure in brotherhood. To promote such an understanding is the purpose of this book." And so the first chapter is devoted to a most illuminating survey of Japanese history as it affects present day Japan and its relation to the West. Industry, education, agriculture, the home, religion, the Christian movement—these are all presented, simply but penetratingly. As one lays the book down, he feels that it is a success, that the author's ambition has been you realized and really understand Japan better and are willing to lend your sympathy and help.

To the student of Japan, the book offers little that is new in the way of facts. But the material is so selected and arranged that the student of this country reads with interest and profit. It's a book for missionary, pastor, educator, as well as an excellent text-book for the study of missions by the less informed. The chief virtue of the book, perhaps, is the challenge it presents. The problems, the suffering, the pathos, the sin—the author has performed the admirable task of helping us to understand. But he has done more. He has shown that understanding is not the only or the main need. Most of all, Japan needs the Gospel of Christ. The latter part of each chapter enlightens the picture, for here are painted the rays of light that shine as the country's only Hope is made known and loved. The book is a strong missionary challenge.

BARNERD M. LUBEN

THE OTHER HALF OF JAPAN. Edward M. Clark, with Introduction by Kenyon L. Butterfield, pp. 220, Evangelical Press, Harrisburg, Pennsylvania, 1934, \$1.50.

"This modest volume" is presented by a missionary who has served thirteen years as teacher of theology in Kobe. Spending a large part of a recent furlough at Princeton Theological Seminary, he devoted much time to studying the problem presented by the rural half of Japan, collating his personal knowledge and practically all the available literature on the subject.

A pedant might criticise this and that in the book. The proof-reader was far from infallible. Certain mannerisms might well have been pruned out. Professor Clark is not like some of the rest of us who waste much precious time on minutiae.

But substantially the book is quite sound. The difficulties in the way of adequate rural evangelism in Japan are squarely faced. In the main the solution of the problem suggested by the conference held in the summer of 1931 under the guidance of Dr. Butterfield has been adopted and elaborated.

The extension of the church-system that has been developed in the cities and larger towns of Japan to the countryside is out of the question. For one thing, the villagers cannot finance such a system. For another, temporary subsidies are now as unacceptable here as they are unobtainable at the home-base. The rural parish must be self-supporting from the outstart. But how?

Such an ideal rural parish is visualized as having a central church and attached meeting-places within a radius of two or three miles, the population of the whole unit averaging about 30,000. About one thousand of these parishes would comprise the bulk of the rural population of Japan.

Very wisely Dr. Clark advocates inaugurating the work of such a parish with an initial endowment of farm land and some equipment, costing about ten thousand yen.

Most of the services would be conducted by lay-workers gradually trained in "Farmers' Gospel Schools." The director of the parish would be assisted by a specialist in religious education. The physical needs of the parish would require such specialists as a physician, a dentist a midwife, etc.

It is needless to say that the crux here is the development of men competent to serve as the director of a parish. The author, being a professor of theology, naturally thinks of supplementing the usual theological course. The present reviewer would venture to prophesy disappointment. It is comparatively easy to develop a rustic into an acceptable urban pastor; but it is almost impossible to make of a city-bred man an acceptable rural pastor. A new kind of seminary is needed that will take seasoned rural young men who have made good as farmers and spiritually have the root of the matter in them. These are not so scarce as some might imagine. Such a seminary would cut out all non-essentials and prepare the students especially to be the heads of rural parishes.

Indeed the whole Butterfieldian conception quite upsets the old ecclesiastical program. The new scheme of things cannot be squeezed into the old church constitutions. So much the worse for those constitutions! The proposed ignoring of denominational distinctions is comparatively a small matter. There is bound to be stubborn resistance in every denomination.

Recently the present reviewer had to take this rebuke from a city pastor: "Don't talk so much about rural people. They are mostly fools, you know." Another says sarcastically: "You probably think that Dr. Clark's 'other half' is the better half."

Yes, I do. Anyhow the inhabitants of metropolitan communities all over the world are destroying themselves at such a rate that it seems quite probable that one or two hundred years hence the only Japanese left will be the descendants of the yokels of to-day. Therefore the real Christianization of Japan is just beginning.

CHRISTOPHER NOSS

JAPANESE WOMEN SPEAK. Michi Kawai and Ochimi Kubushiro. pp. 204. Central Committee for the United Study of Foreign Missions. Boston, 1934.

With the avalanche of books about Japan which is falling from the press this year it is difficult for the author of one to say anything new (and still more difficult for the reviewer to do so). Nevertheless *JAPANESE WOMEN SPEAK* is a genuinely new book. It is as new as the speaking of Japanese women is. There are three distinctive features evident before it is even opened: it is about women, by women, and by Japanese women. The central committee on the united study of foreign missions in the United States in issuing this thirty-fourth volume are very happy that it is not by missionary nor traveller, but that several entreating letters finally brought the answering cable from Miss Kawai, "Humbly accept."

The book admirably fulfils its purpose as a veritable small cyclopedia in which, by aid of its abundant captions, the reader may readily find the facts about a host of great Japanese women and the vast scope of their enormously important work. It not only introduces in a vivid way living women and live causes to students in America, but also will cause the missionaries in Japan to murmur as they read not merely, "I know her" and "I heard about that," but "I did not know that," as well. The simple and direct English of these Japanese authors lends clarity and sharpness to the profound insight and judgment revealed in their pages. Often a quiet little phrase coming almost casually in the middle of a paragraph carries dynamite in its implications. Loyalty to truth itself is the key to Miss Kawai's educational philosophy—and to her personality.

Three burning questions of the day are dependably treated—the international strain, the agitation about concluding the work of missionaries, and the sphere of women. Who in America, reading what Miss Kawai, "Japan's most internationally-minded woman," writes of war and peace

and the relations of peoples,—who indeed will not blush with shame that she, one of the world's great thinkers, was turned away from a hotel in America because she was a Japanese?

Chronologically the first woman to "speak" in the volume is the Buddhist nun, *Rengetsu*, Lotos Moon. Born a hundred and forty years ago, she has furnished for this book a poem prophesying blessing from friendship with America, and the following poignant *waka*:

Wet are my sleeves,
Thinking of the cold bodies left on the road—
Some one's dear sons never to return.

Mrs. Kubushiro was a delegate to the Jerusalem conference in 1928 and is now on the executive committee of the National Christian Council. Writing like Miss Kawai out of an abundant life, she contributes the momentous section, *Building the New Japan*, which gives the historical setting of political and economic life and the political and economic movements. "Social work" is too cold a term to describe the great struggle to give to young girls in Japan their rights. Tears for the slave girls will fall from the eyes of their sisters near and far.

Incidentally, or perhaps, inevitably, this little hand-book on women's work becomes a moving story of the romance of woman coming into her own, or coming out of the "subterranean passage of the feudal ages," in Miss Kawai's term. It has, therefore, a universality; it is of woman anywhere, everywhere, coming into her own.

In the September CHRISTIAN GRAPHIC appears a picture of Miss Kawai and her Bryn Mawr classmate, Mrs. Bertha Brown Lambert, who helped materially in bringing to its final form this important volume.

EDNA LINSLEY GRESSITT

JAPAN CHRISTIAN YEAR BOOK. Editor Roy Smith. Kyo Bun Kwan, Tokyo 1934. ¥2.00. pp. X and 401.

The publication of this sister of the QUARTERLY is eagerly anticipated each year by all missionaries in Japan. As no other book it furnishes interesting reading during those tedious train journeys to and from summer resorts, and is often used during the year as a handy book of reference concerning the Christian Movement in Japan. It is recognized in Board offices and Theological Seminary libraries abroad as the one authoritative reference book on Christianity in Japan.

The 1934 issue, edited by Mr. Roy Smith, comes up to the standard set by its predecessors, the general outline established in the past and tested

by long usage, being closely adhered to. Since Mr. Smith has left for furlough it is unfortunate that his careful editorship cannot be continued for the ensuing year. One wonders, in passing, whether any similar publication can boast of having had six editors in six successive years. With all the changing, it is remarkable that the quality and standard of the book has stood the strain so well!

It is significant that, in reviewing a year of crisis, the four chapters on "Japan Today" should have been written by Japanese. In fact, twelve out of the twenty major articles on Japan proper were compiled or written by Japanese, a record in securing Japanese cooperation which has not yet been equalled in former years. Desirable as this may be, it seems to this reviewer that at least one chapter on Japan Today should have been written by a Westerner. The excellent survey of international relations, commerce and trade, business and industry, and the thought movement, given by the four Japanese authors needs only the addition of another article by a foreigner who, knowing the trends of thought abroad, would be able to interpret events in Japan in a way that would be more understandable to the Western reader. No special virtue inheres in having Japanese authors merely because they are Japanese, and in interpreting the significance of passing events and the condition of the Christian enterprise, the missionary still seems to have the advantage over his Japanese brother in performing *liaison* duty toward the Boards and Church abroad.

The lists of missionaries might have been improved by a more thorough revision, but on the whole, this number lives up to the standard set by its predecessors and holds out an ideal to its successors.

HEPBURN HALL

THE CROSS FOR JAPAN

A prophet would thunder forth his censures without any sense of love. The Cross of Christ, however, makes imperative not only reproof but love. This is for us an hour of soul agony. We do not fear persecution. Our forefathers stood strong under persecution for three successive generations. Furthermore, the persecutions which they endured were not intermittent like those under the Roman Empire. Wave after wave, without cessation, persecutions broke upon the Japanese Christians of that day, yet they fought the good fight and won. The future, too, will find the Christians of Japan valiant and victorious defenders of the Cross.

Kagawa, *Christ and Japan*, p. 140.

PERSONAL COLUMN

Compiled by Anne L. Archer

NEW ARRIVALS

- ALEXANDER. Miss Isabel W. Alexander, the youngest daughter of Rev. and Mrs. R. P. Alexander, (M.E.C.) arrived Sept. 6th, to join the staff of Aoyama Gakuin, Tokyo.
- HOLMES. Miss Lulu H. Holmes, (A.B.M.) Dean of Women at Drury College, Springfield, Mo., whose specialty is history, has joined the staff of Kobe College during her sabbatical year. She will teach History.
- WILLIAMS. Miss A. Williams, (S.P.G.) arrived in Japan from England and will (for the present) reside in Kobe.
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ARRIVALS

- AKANA. Mrs. Katherine Akana (A.B.M.) returned from furlough August 25th to take up her former work at the Glory Kindergarten and Training School Kobe. Her son Paul remains at School in United States.
- ALBRIGHT. Rev. and Mrs. L. S. Albright, (U.C.C.) returned from furlough early in August. Mr. Albright will work in connection with the Central Tabernacle, Tokyo. His Address will be 23 Kami Tomi Zaka, Koishikawa, Tokyo.
- ALLEN. Miss Annie W. Allen, (U.C.C.) of the Aiseikwan, 47 Kamedo, Nichome, Joto-ku, Tokyo, returned on Sept. 8th from a year's furlough in Canada.
- BARR. Miss Lulu M. Barr, (U.C.C.) formerly of the Eiwa Jogakko, Kofu has returned from furlough and is located at 2 Torii Zaka, Azabu, Tokyo. She is engaged in educational work connected with the Eiwa Jogakko.
- BATES. Miss E. L. Bates, (U.C.C.) returned from furlough in Canada Sept. 8th, and will engage in Evangelistic work in Tokyo. Her address will be, 2 Torii Zaka, Azabu, Tokyo.
- BUCHANAN. Dr. and Mrs. Daniel Buchanan, (P.N.) returned per S.S. "President Pierce," Sept. 10th, after furlough in United States. They will reside in Kyoto.

- BERGAMINI. Mr. J. Van Wie Bergamini (P.E.) arrived Sep. 19th, 1934.
- CALLBECK. Miss Louise Callbeck, (U.C.C.) is expected to return from furlough in October. She spent some weeks in Denmark during the summer on her way back. Her location will be 14 Saiban Cho dori, Kanazawa.
- CHAPPELL. Miss Constance Chappell, (U.C.C.) of the Women's Christian College, Tokyo, returned from furlough in Canada early in Sept. She spent some time in England during her furlough.
- CLARK. Dr. and Mrs. Edward Clark, (P.N.) returned from furlough in July, and will reside in Kobe, where Dr. Clark will continue his work as professor in Chuo Theological Seminary.
- CUDDEBACK. Miss Margaret E. Cuddeback, (A.B.F.M.) formerly of the Osaka Bible Training School, arrived Aug. 31st, after spending her summer vacation with her parents at Eugene, Oregon. Miss Cuddeback will spend the coming year in Sendai as a member of the staff of Shokei Jogakko.
- FARNUM. Rev. and Mrs. M. D. Farnum, (A.B.F.M.) returned from furlough on Sept. 14th, and will resume their work as Evangelistic Missionaries in the Inland Sea Field. Their address is Shigei Mura, Mitsugi Gun, Hiroshima Ken.
- FORD. Rev. J. C. Ford, Chaplain at All Saint's Church, Kobe, is expected back about the middle of October, and will resume his former work.
- HOEJKE. Mr. Hoejke, (R.C.A.) is expected to return in October as Dr. Hoejke, having had the degree conferred upon him while on furlough.
- HANSEN. Miss Kate I. Hansen, Mus. D. (R.C.U.S.) Teacher in Miyagi College, Sendai, returned from furlough in United States on the "President Coolidge" Aug. 23rd and will resume her work in the College.
- HOLMES. Miss Mary Holmes, (S.P.G.) is expected to return from furlough in England, in October.
- HUBBARD. Dr. and Mrs. John P. Hubbard, (P.E.) arrived in Japan October 23rd, and joined the staff of St. Luke's Hospital, Tokyo.
- IGLEHART. Dr. and Mrs. C. W. Iglehart (M.E.C.) and daughter Elizabeth, arrived on Sep. 10th from furlough in United States: Address. 9 Aoyama Gakuin, Tokyo.
- JESSE. Miss Mary D. Jesse, formerly principal of Shokei Jogakko, Sendai, returned from extended furlough Sept. 9th. She will engage in Educational work in Seinan Jogakko, Kokura. (S. Baptist).
- LINDSEY. Miss Lydia A. Lindsey, Teacher in Miyagi College, returned from furlough in United States per S.S. "President Coolidge" on Aug. 23rd. She will resume her work in the College.
- MILES. Miss Mary Miles, (P.N.) returned to her former work in the Hoku-riku Jogakko, Kanazawa, in July, after extended leave in United States.

- MacKENZIE. Miss Virginia MacKenzie, (P.N.) returned from furlough in August, and is working in Baiko Jo Gakuin, Shimonoseki.
- MacCAUSLAND. Miss Isabella MacCausland of Kobe College, and former able Editor of "The Japan Christian Quarterly," sailed from Kobe on furlough Sept. 20th. She will return to United States via China and Australia.
- McGRATH. Miss V. McGrath (J.R.M.) arrived in Kobe Sept. 3rd from Ireland. Address: Haze, Higashimosu Mura, Sempoku Gun, Osaka Fu.
- NETTLETON. Miss I. Mary Nettleton, (P.E.) of the staff of St. Barnabas Mission to Lepers, Kusatsu, returns to Japan after furlough in England Oct. 2nd.
- STROTHARD. Miss Alice O. Strothard, (U.C.C.) returned from furlough in Canada on Sept. 8th, and is located at the Eiwa Jogakko, Shizuoka.
- SHAFFER. Dr. Shafer (R.C.A.) the Principal of Ferris Seminary, is scheduled to arrive on the "President Grant" Sept. 28th.
- SUTTLE. Miss Gwen Suttle, (U.C.C.) is now at the Eiwa Jogakko, Kofu, having returned early in September from furlough spent in England.
- STAPLES. Miss Mary M. Staples, (U.C.C.) arrives from furlough per S.S. "Empress of Russia" on Oct. 17th, and will reside at 2 Torii Zaka, Azabu, Tokyo.
- THOMAS. Miss A. I. Thomas, (J.R.M.) arrived in Kobe Sept. 3rd from Wales. Address: Haze, Higashimosu Mura, Sempoku Gun, Osaka Fu.
- TORBET. Miss I. Tobert, (J.R.M.) arrived in Kobe Sept. 3rd from Scotland. Address: Haze, Higashimosu Mura, Sempoku Gun, Osaka Fu.
- TROTT. Miss Dorothea Trott, (S.P.G.) returned from England in April and is resuming her work at the Tora no Mon Girls' School Tokyo.
- WILLIAMS. Miss A. S. Williams, (C.M.S.) returned to Osaka in Sept. from furlough in England, and resumed her work at Poole Girl's High School.
- WELCH. Bishop and Mrs. Herbert Welch (M.E.C.) arrived Sep. 21st from short health leave in the United States. After visiting some of the Mission Stations in Japan and Korea, they will proceed to Shanghai, China.

DEPARTURES

- ANDREWS. Mrs. E. L. Andrews, (P.E.) accompanied by her daughter Beryl of Kiryu, are leaving the latter part of October for a short stay in England.
- BOYD. Miss Helen Boyd, (S.P.G.) left for furlough in England in April and hopes to return in 1935.
- BARR. Miss Margaret Barr, (P.N.) of the Hokusei Girls' School, Sapporo, returned to United States in August, accompanied by her mother who was making a tour of Mission work throughout the world.

- BUNKER. Miss A. Bunker, (J.R.M.) left for England on furlough per S.S. "Fushimi Maru" sailing Sept. 6th, 1934.
- BURNET. Miss M. A. Burnet (C.J.P.M.) left on furlough July 12th, per S.S. "Asama Maru" from Yokohama for U.S.A. on route to England.
- BENNINGHOFF. Dr. and Mrs. Benninghoff, (A.B.F.M.) of Waseda Hoshien, Tokyo, left on the "Hiye Maru" and will spend several months in United States engaged in Deputation work.
- CHRISTIANSON. Miss Viola Christianson, (P.N.) resigned her position in the Hokusei Girls' High School, Sapporo, and returned to United States to be married.
- DANN. Miss J. M. Dann, (J.R.M.) left for England per S.S. "Fushimi Maru" sailing Sept. 6th from Kobe.
- ENGELMANN. Rev. and Mrs. Marcus J. Engelmann (R.C.U.S.) of Aizu-Wakamatsu and children, Paul and Phyllis, returned to Vancouver on furlough per S.S. "Empress of Canada" on July 10th.
- ECHLIN. Miss Margaret Echlin, (P.N.) of the Hokuriku Jogakko, Kanazawa, has resigned from her work in Japan and returned to United States in May where she will engage in Educational work.
- ELLIOTT. Dr. Mabel E. Elliott, (P.E.) of St. Luke's Hospital, Tokyo, left for regular furlough in United States, Sept. 25th.
- FRANKLIN. Rev. and Mrs. Sam H. Franklin (P.N.) of Fellowship House, Kyoto, returned to United States on furlough in June, 1934. They will study in Union Theological Seminary and Edinburgh University.
- FOOTE. Dr. and Mrs. J. A. Foote and family of Osaka (A.B.F.M.) left on furlough per S.S. "President Wilson" June 11th. Dr. Foote expects to study at Union Theological Seminary, and Kenneth will enter Brown University.
- FISHER. Miss Elizabeth Fisher, daughter of Mr. R. H. Fisher, (A.B.F.M.) of Kanto Gakuin, Yokohama, sailed on July 10th, and will enter school in Pennsylvania, U.S.A.
- GRESSITT. Mr. Lindsey Gressitt, sailed Sept. 11th for United States, after a successful trip to Formosa in search of insects which he had contracted to deliver to certain Museums and universities in California. Mr. Gressitt is a son of Mr. and Mrs. Gressitt of Kanto Gakuin, Yokohama.
- HEPNER. Edward Hepner, son of C. W. Hepner, (L.C.A.) of Ashiya, graduated from the Canadian Academy in June and sailed for United States on July 11th where he will enter College.
- KILBURN. Miss E. H. Kilburn (M.E.C.) of Sendai, sailed Aug. 16th on a brief visit to the Pacific Coast.
- KETTLEWELL. Rev. and Mrs. F. Kettlewell, of Mikage, (S.P.G.) returned to England on furlough Oct. 11th. They will be accompanied by Lady Mabel Egerton.

- LINN. Rev. J. K. Linn, (L.C.A.) of Tokyo, sailed on June 22nd on furlough in the United States. Mr. Linn will resume studies at Yale, where he and his family will reside.
- MANDER. Miss M. Mander, (S.P.G.) left for furlough in England in April and hopes to return in 1935.
- MCDONALD. Miss Mary D. McDonald (P.N.) of the Women's Christian College, Tokyo, left in July for furlough in the United States.
- PAINE. Miss M. A. Paine, (M.E.C.) of Ai Kei Gakuin, Tokyo, left on furlough Aug. 3rd. Address: Albion, N.Y.
- POND. Miss Helen F. Pond, (P.E.) on the staff of St. Luke's Hospital, Tokyo, left on regular furlough in United States, Sept. 8th, 1934.
- PETERSON. Miss Mattie Peterson, short term teacher of Vocal Music in Miyagi College, Sendai, since the autumn of 1931, left Japan for Vancouver, B. C., Canada on the "Empress of Canada" on July 21st, 1934.
- SHIRK. Miss Helen Shirk, (L.C.A.) of Fukuoka, left on furlough in the United States on July 11th.
- SHARPLESS. Miss Edith F. Sharpless, (A.F.P.) left on furlough in the United States on July 16th.
- STIREWALT. Miss Ruth E. Stirewalt, (L.C.A.) who graduated from the American School in June, left for the United States on July 11th, and will enter College.
- STIREWALT. Mrs. A. J. Stirewalt (L.C.A.) and daughter Alice sailed on the S. S. "President McKinley" Oct. 6th for United States.
- TETLEY. Miss W. Tetley, (J.E.B.) left for furlough in England on Sept. 6th.
- TUCKER. Miss Grace Tucker, (M.S.C.C.) who has been in Japan for the last two years studying the Language and Customs of Japan, sailed from Yokohama on Aug. 31st per S. S. "Empress of Canada" for Vancouver, where she will engage in Evangelistic work among Japanese in that City.
- TOPPING. Miss Helen F. Topping of the Kagawa Fellowship in Japan, left for a short deputation tour in the United States. Her programme is being or arranged (in part) by Mrs. George R. Wilson, 230 East First Street, Hinsdale, Illinois.
- THOMPSON. Dr. and Mrs. W. C. Thompson, (P.E.) and infant daughter, left Japan Sept. 15th for a short stay in the United States.
- VINALL. Mr. and Mrs. G. H. Vinall (British and Foreign Bible Society), and their children, expect to leave for England on furlough per S. S. "Chitral" on Nov. 9th.
- WILSON. Miss Helen Wilson (A.B.F.M.) sailed for furlough in United States on July 10th after a short term of service at Shokei Jogakko, Sendai. Her address is: 211 Summer Street, Buffalo, N. Y.

- WORDSWORTH. Miss Ruth M. Wordsworth, (S.P.G.) left for furlough in England in July, 1934. She expects to return in Sept. 1935.
- WOOLLEY. Miss A. K. Woolley, (S.P.G.) left for furlough in April, 1934. She expects to spend the winter months in New Zealand and to return to Koran Jogakko, Tokyo, in April, 1935.
- WINTHER. Miss Maya Winther (L.C.A.) of Saga, sailed July 11th on furlough in United States.
- WALLER. Rev. Wilfred W. Waller, (M.S.C.C.) of Ueda, sailed from Yokohama on July 19th for Canada. He will spend six months in England with his sister, Mrs. (Dr.) Fred Barker.
- WOODWARD. Rev. and Mrs. S. C. Woodward, (C.M.S.) Fukuoka, expect to sail with their infant son, David, on 26th October, per S. S. "Rajputana" for furlough in England.

CHANGE OF LOCATION AND ADDRESS

- COATES. Rev. H. H. Coates, D.D. has removed from Kanazawa to No. 6 Hisaya Cho, 8 Chome, Nagoya.
- GILLILIAN. Miss Elizabeth Gillilian, (P.N.) who has been in Japan as a short time worker for three years, has received regular appointment by the Presbyterian Board and will be transferred from Sturges Seminary, Shimonoseki, to the Women's Christian College, Tokyo.
- GRUBE. Miss Alice Grube, (P.N.) has returned to her work in Wilmina Jogakko, Osaka, after a year of language study in Tokyo.
- GERHARD. Mr. and Mrs. Robert Gerhard (R.C.U.S.) have removed from Omori to 160 Higashi Sambancho, Sendai.
- GRAHAM. Miss Jean A. C. Graham, (U.C.C.) has removed from 2 Torii Zaka, Azabu, to the Aiseikwan, 47 Kameido, Nichome, Joto-ku, Tokyo.
- LEITH. Miss Isobel Leith, (U.C.C.) is now located at the Eiwa Jogakko, Shizuoka.
- McWILLIAMS. Rev. W. R. McWilliams, (U.C.C.) has removed from No. 6 Hisaya Cho, Nagoya, to No. 55 Nishi Kusabuka Cho, Shizuoka.
- NICHOLSON. Miss Goldie Nicholson, (A.B.F.M.) has moved to Soshin Jogakko, Yokohama, where she will be engaged part time in teaching while finishing language study.
- NEWMAN. Rev. R. G. Newman (U.C.C.) of Shizuoka, has moved to 216 Senkoku Machi, Toyama.
- NORMAN. Rev. W. H. H. Norman, (U.C.C.) of Tokyo, has removed to 14 Nakatakajo Machi, Kanazawa.
- PARKINSON. Rev. and Mrs. W. W. Parkinson of Yokohama (A.B.F.M.) will be associated with Waseda Hoshien during the absence of Dr. and

Mrs. Benninghoff, and their address will be: 551 Itchome, Totsuka Machi, Yodobashi-Ku, Tokyo.

SANSBURY. Rev. C. K. and Mrs. Sansbury have been transferred from Numadzu to Tokyo. Mr. Sansbury is now a Professor in the Ikebukuro Theological College.

STONE. Rev. A. R. Stone, (U.C.C.) of Hamamatsu, has removed to 35 Minami Agata Machi. Nagano.

SPENCER. Rev. V. C. Spencer, (M.S.C.C.) and Mrs. Spencer with Baby Christopher Oswald, have removed from Okaya to Nagoya and will occupy the house formerly occupied by Bishop Hamilton, 43 Higashi Kataha.

STRANKS. Rev. C. J. Stranks, (S.P.G.) who has been in charge of All Saint's Church during the Absence of Rev. J. C. Ford, will be in charge of the work in Mikage during the absence of Rev. F. Kettlewell. His address will be: 2 of 1158 Aza Kaketa, Mikage, Kobe Shigai.

TREMAIN. Rev. and Mrs. Martel Tremain, (P.N.) have been transferred from Kanazawa to Asahigawa, Hokkaido.

THOMAS. Rev. W. T. Thomas, (P.N.) has been located for one year in Kyoto for language study. Mr. Thomas has recently been joined by his mother.

BIRTHS

COLLINS. On July 4th, to Mr. and Mrs. Collins (J.E.B.) a daughter, Florence Alvera. Mr. and Mrs. Collins are now on furlough in South Africa.

MORRIS. To the Rev. and Mrs. J. Kenneth Morris, (P.E.) a son, James Kenneth, Baptized on Sept. 16th at the Church of the Resurrection, Kyoto.

NEWMAN. To the Rev. and Mrs. R. G. Newman, a son, Aug. 20th, 1934.

SMITH. To the Rev. and Mrs. John C. Smith, (P.N.) of Wakayama, a daughter, born in the Karu'zawa Nursing Home this summer. (1934)

WOODWARD. On July 18th, in St. Barnabas Hospital, Osaka, a son, David Alexander Carr, was born to Rev. and Mrs. S. C. Woodward.

MARRIAGE

SMITH-McALPINE. The Marriage of Miss Pauline H. Smith (M.E.C.) of Aoyama Gakuin, Tokyo, to Mr. James A. McAlpine, (R.C.A.) took place in Berkeley, California, Aug. 18th, 1934. Address: 26 East 16th Street, Holland, Michigan.

MISCELLANEOUS

- BATES. We are glad to announce that Dr. and Mrs. Bates continue to improve in health. Dr. Bates is still confined to bed, but is gaining strength in a very satisfactory manner.
- GORBOLD. Mrs. R. P. Gorbold, (P.N.) of Osaka, after forty-two years of service in Japan, was transferred to the "Honorably Retired" relationship in June, 1934.
- HOBBS. Mr. Thos. Hobbs, of the British and Foreign Bible Society, Seoul, Korea, will have charge of the British Bible Societies in Japan during the absence of Mr. Vinall.
- HANSEN. Dr. Hansen is Acting Principal of Miyagi College during the absence of Rev. C. D. Kriete on furlough. (R.C.U.S.)
- HARING. Throughout the past school year, one of the popular programmes broadcast at Syracuse, N. Y. was an hour of Fairy Tales and Fables of all lands, with musical settings. Mrs. Douglas G. Haring, formerly of the Japan Baptist Mission, was the Pianist. Mrs. Haring is the founder and conductor of the Caroller's Club of Twenty children, which has given Christmas Concerts in Syracuse for several years. The "Fable Lady's Broadcasts" are to be continued this year.
- HOFFMAN-SMITH. Misses Mary E. Hoffman and Harriet P. Smith of Miyagi College Sendai, spent part of their vacation in Korea.
- POWELL. Miss L. Powell, the latest recruit in the M.S.C.C., arrived early in July and after spending the summer in Karuizawa left for Tokyo to attend the Language School. She resides with Miss L. L. Shaw, No. 1 Aoyama, Tokyo.
- PINSENT. Word has been received that Mrs. Annie M. Pinsent of the W.M.S. (U.C.C.) who returned to her home last summer on furlough in Newfoundland, has resigned from the Mission after twenty-eight years' service. Her address will be: 50 Circular Road, St. John's, Newfoundland.
- UNION OF CHURCHES. On June 26th, at Cleveland, Ohio, a union of the Reformed Ch. in the United States and the Evangelical Synod of North America was effected. The new denomination is to be known henceforth as the Evangelical and Reformed Church. The former Evangelical Synod is not to be confounded with the Evangelical Ch. of North America, but was a separate denomination.

DEATHS

- HIND. The Rev. James Hind, a retired Missionary of the C.M.S., died in the Nursing Home, Karuizawa, on August 31st, 1934, in the seventy-fourth year of his age and the forty-sixth year of Missionary service.
- RUSSELL. Miss Helen M. Russell, (M.E.C.) of Hirosaki Jōgakko, who retired from active service in 1929, died at Farmington, Conn., early in August, 1934.
- TEUSLER. Dr. Rudolph B. Teusler, (P.E.) Director of St. Luke's Hospital, died on August 10th, 1934, at St. Luke's Hospital, Tokyo.
- WINN. Mrs. Thomas C. Winn, (P.N.) passed away on June 26th, 1934, in Pasadena, California, after sustaining an accident. She was in her sixty-seventh year and was appointed to Japan in 1907.

NOTE. The Editor of this column takes this opportunity to thank all who have so cheerfully and promptly contributed during the past year. She has been asked to continue and looks forward to the same happy co-operation in the future as in the past.

WHO'S WHO IN THIS ISSUE

- K. E. Aurell (ABS) is general secretary of the American Bible Society in Japan.
- G. ERNEST BOTT (UCC) is head of the social service work of his Mission in Tokyo.
- GORDON K. CHAPMAN (PN) is professor in the Chuo Theological Seminary, Kobe.
- AKIRA EBIZAWA (NCC) is general secretary of the National Christian Council.
- CLARENCE GILLETT (ABCFM) is engaged in evangelistic work in Sendai.
- ELIZABETH GILLILAN (PN) is an instructor in the Woman's Christian College, Tokyo.
- EMMA R. KAUFMAN (YWCA) is honorary general secretary of the Tokyo Y.W.C.A.
- WILLIS LAMOTT (PN)—Editor—is an instructor in Meiji Gakuin, Tokyo.
- H. W. MYERS, D.D. (PS) is a professor in Chuo Theological Seminary, Kobe.
- C. B. OLDS (ABCFM) of Okayama was president of the Federation of Christian Missions in 1933-34.
- C. JANET OLTMANS (RCA) is an instructor in Ferris Seminary, Yokohama.
- KIYOSHI YABE (UBC) is pastor of the Zeze United Brethren Church, on Lake Biwa, Shiga Prefecture.